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"The Peculiar Institution."

EXTRACT FROM A LETTER IN THE TRUE WESLEYAN.

I have been under five presiding elders at the South; they were all slaveholders. The first owned between three and four hundred big things, besides his little things. He was a tyrant, I do assure you, not only to his intimidated images of God, but to his preachers. The second was not quite so bad. The third a little worse. The fourth rather after the order of the Presbyterian parson of the Cumberland order, who lived within the bounds of my mission in 1842. He would repair to his church and preach to his thingholding flock, and then return home, tie up the bleeding images of God, and whip them with a large black whip, giving fifty or sixty lashes for having helped themselves to a little corn that they had raised, eating it green husk and all. No fiction, brethren; these hungry poor of the parson's were so starved, that they did eat a dead horse after it had been skinned by a poor white man near their plantation. The fourth elder that I was under, told me himself, that he had known his niggers to kill and eat so many buzzards, that he had been prosecuted several times, (it being against the law to kill them,) and had fines to pay, and had to punish them to obviate any more prosecution. These buzzards are large birds at the South, that feed on and destroy all the carrion. The fifth and last one that I labored under, was quite an exception to the above. He did give more than a peck of corn a week to his negroes. Did not whip them often, but allowed them to work on the Sabbath, by hiring them out to men to cut cord wood on the Mississippi river: they having to cut fourteen cords per week, men and women, and he take the money and put in his pocket to come to General Conference with, in the district that I was laboring in. Under the above elder, I attended a Camp Meeting. On Saturday night, about nine or ten o'clock, some of the patrol came in and reported to one Keller, a local preacher, that they had found five of his slaves, and had tied them up. He left the altar, where we were praying, for so said to be, mourners. I thought to myself, I will just get a peep at their doings. I ran out a little way from the camp fire, and found they had them stripped. I stepped up to the barbarians,—said I, Are you going to whip these poor negroes? Yes, says this minister who owned them, they have no right to be out after eight o'clock; whip them, says he to the patrol. No, said I, you cannot whip them in my presence;—having come out here to hear preaching, they shall not be cut to pieces for that. By this time they began to scourge them, and then I laid hold of their green hide whip. I was soon pulled away, brought back to the camp ground altar, and there arrested by the elder and made a prisoner, being shut up in the preachers' log tent, or cabin. They threatened my life, and sought to assassinate me on the camp ground. A few weeks previous to this Camp Meeting, a good, uncompromising, and unshaken brother, by the name of Masier, a regularly ordained minister, had been killed by the captain of the patrol company, near a place called Mount Pleasant, in Arkansas, for having dealt out some truth on Slavery. [The man's name was Allen, a very extensive slaveholder, that shot him.] When Masier was shot, he was going to his appointment, about sixteen miles from where he had preached against Slavery. It appears that several of the outlawed* negroes had been killed by the planters, among whom was one belonging to Allen. The truth probing too deep, Allen betook himself to continue the bloody tragedy, by murdering this man of God. This fiend of blood was never excommunicated from the church, or arrested by the civil authorities, but commended and extolled for having imbrued his hands in the blood of a man who was endangering the peculiar institution of Slavery. This is a peculiar feature of Bishop Hedding's moral law.

But to return to my imprisonment. I was kept in this log hut from Saturday night until Tuesday afternoon, on what we call Arkansas cordonack and water. Judge Lynch was talked of very much, especially by the patrol. I was finally released after the meeting was concluded, and sent back on my mission, being thumb screwed, gagged, and mouth-locked by the elder and populace, in relation to my interference with Slavery. Not long after this, while journeying with my family from St. Louis to my mission, a contiogency took place which disconcerted me, viz: the steamboat on which we had taken passage (Tennessee Valley) sinking entirely out of sight, with great loss of life. Total loss of baggage, clothing, property, and boat, (nothing saved, not even, hat, cap, or bonnet.) Add to this, my wife, child, and self getting into the river, and nigh being lost, taking cold, and fever setting in, threw me under such temporal embarrassments and exigencies, which intercepted the prosecution and efficiency of my labor. Our circumstances were now very precarious, being two thousand miles from any of our former friends, and knowing that the slaveholders were infuriated against me. Nothing for bed, change of raiment, or any earthly comfort was more than my companion could endure. She began to sink under her numerous afflictions. All things considered, contributed to make her fear that my life, as well as hers, was endangered. After some calm deliberation and prayer on the bank of the Mississippi river, we concluded to journey on and test the issue, relying on God; and although we should fall, we desired to fall at our post. Steamboat passage about two hundred miles brought us within bounds of my mission. We had scarcely found ourselves in the wilds of Arkansas before our sweet little babe took his demise into the usullied, uneclipsed region of felicity. He died after my afflicted sharer in toil had rode with me on horseback one hundred and twenty miles, going round the mission—the mission being two hundred and six miles in circumference. We carried the little fellow before us as we waded swamps, traversed prairies, forded slashes, swam streams, battling musquetoes, fighting the large horse fly, and following Indian tracks, and preaching Jesus Christ and the excellency of the cross, to the poor debased white man, the fettered and lacerated slave. He died on the 21st September, 1843, in an old log house in the wilderness, out of the reach of any medical assistance, neither can help except an old negro man. This was more than my wife could surmount; she saw him roughly laid out, and put into a wood colored box; and then with a tremulous voice, nervous lip, and faltering tongue, she said to me, William, I shall soon be in the cold embrace of death, and lay by the babe's side. After causing my wife to lay down on a straw bed, I took a faithful negro, dug a hole, and made a deposit of our progeny's remains. Sleep on, little angel, in the western wilds, until we hail thee happy in the kingdom of tranquil peace.

* * * * *

After the negro and myself had covered up its remains, and repaired to the log house, I then, with much entreaty, prevailed on my wife to ride a few miles, where we could procure some medicine. We succeeded, after wading our horses through a deep bay of water, and encountering mud, musquetos, and a dense cyprus swamp. Having medicine and a respite for a few days, I then put my wife in a carryall, on a straw bed, and transported her through the cane or reed bottoms, to the place where we had started from with our little boy at a steward's house, where we had made it our home. He was a slaveholder. He had a negro man, and girl about seventeen years old, that done the servile work of the family in the house. My companion becoming convalescent, concluded to accompany me to meeting, a few miles from this our new home. It was on the Sabbath, after holding the meeting and returning to the slaveholder's house, we observed that the girl appeared sad, and walked lame. Mrs. Houck said to me, The girl must have been whipped. Making some further investigations by night and day, she found that the girl had been taken out by her master behind a corn field in the woods, tied up to the switch ends of two limbs of a tree, then her raiment tied up over her head, leaving the body naked, the raiment being up as far as the arm-pits, in the mean time blind-folding the girl with the dress. Then after abusing this innocent, defenceless, unprotected, outraged female with the tongue, this steward of the Methodist Episcopal church, scourged her on the back and chest, and underneath the ribs, until she was literally cut to pieces.

Then he unbosed this mutilated and mangled image of God, and bade her go to the house, and mind and not break the Sabbath, neither give information of her punishment. Believe me, sir, this foul fiend had the undisguised and heaven-daring hypocrisy, to have me pray to the family, as usual, the same evening that this transpired. Often have I prayed in that family, when this poor girl and waiting man, would get down trembling on their knees at the door, where they would lean their heads on the door sill in time of prayer not daring to come in. Often, too, have I helped to administer the sacrament to these poor images of God, at log-stumps, and outside of log churches, they not being permitted to come in where the whites commune; and when a log or stump could not be found, we would take our seats out of doors. I labored with this man three different times; for the immorality of whipping this female, but all to no avail. I then cited him to trial before the church; he came at the hour appointed, prohibiting the girl to attend, bringing the black law of the church, precluding *things* to give their testimony on trials.

Here my exigency was great; without evidence to the charges, except what I had seen with my own eyes, and on the shoulders of the girl, with public opinion enraged, and the black law against me, all served to make my case critical and precarious, together with my family. The issue was, I had to let the scoundrel off, and attend with great vigilance for the safety of myself and wife; so enraged were the slaveholders, that they panted and thirsted for our blood, with as much eagerness as a Florida bloodhound. After transporting my wife to Little Rock, through a ninety-mile prairie, placing her under the care of a physician, completing my labors for the conference year, and publishing a report of the mission in the Southwestern Advocate, (a copy of which I have now in my possession,) with my afflicted companion, I embarked on board of a steamboat for New-York, bidding adieu to the unhallowed country, regretting most of all, that the slave was still in his blood, and leaving the remains of our little boy. I have received several letters from there since I returned; the following is a paragraph from one of them:

"I built the pailing around the grave of your little boy before I left Lawrenceville, but Dye and some others said they should dig his remains up, that no Abolitionist, nor any of their lineage, should be buried in their land."

The above are some of the features of the religion of the South. My soul turns away at the reminiscences, being sickened and disgusted at the thought. While I review some of them, during almost eleven years' experience in the Southern States and Texas, I cannot say that I ever saw the first good quality accruing to American Slavery. Millions, with their intelligence, accountability, susceptibility, immortality, being the transcript and master-pieces of God's creation, bruised, mangled, disfranchised and crushed underneath the oppressor's iron power, approbated and sanctioned by the anti-christian church, and the blood guilty nation, is enough to call the thunder bolts of heaven against them.

If you should get sterile, or barren for facts like the above, by giving notice I will give other communications.

Ever yours, for the slave, truth, and immediate emancipation,

WILLIAM M. HOUCK.

* If a slave runs away two or three times, he is recognized as an outlaw, and subject to be branded with hot irons, imprisoned, or killed, and is advertised accordingly.

From the Christian Politician.

TREATMENT OF SOUTHERN SLAVES.

Before I became acquainted with the actual state of things in the free States, I imagined that the Southern slaves were the best treated peasantry in the world. But now, whilst I believe there is great room for improvement in the free States, I am perfectly convinced that the poorest freemen of the North are greatly calumniated when they are represented as in an equally wretched condition with Southern slaves.

I select as a fair sample of the kindest treatment which slaves received in South Carolina, under my own observation, when I resided in that State, the plantation of a deacon of a church, a man in high reputation in his neighborhood, and whom I believed slaves would have preferred for a master to any one in that neighborhood. He had, when I lived near him, between thirty and forty slaves. They were as choice a gang as perhaps I ever saw. Situated on a healthy place, having light sandy land to till, and their labor much the same every year, with tasks as easy as any negroes had in the country, they certainly had as little—yea, less reason to complain of hardships than any negroes around. A number of them were members of the same church with their master—and their master was as kind-hearted, benevolent, and indulgent a man as one in a thousand. Now, in considering the treatment of this choice sample of Slavery, I shall notice their work, food, clothing, morals, &c.

THEIR WORK.

From about Christmas, a season when the negroes had three days exemption from work, they commenced preparing the fields for the new crop. The men split each per day, from the tree, one hundred and twenty-five rails, ten feet long. The rails being split, they cut down and cleared up, aided by the women, such new land as was to be taken in. When at this work, they labored till sun-set. In making up fences, women had the same tasks with the men, and often had to carry rails a considerable distance upon their heads. Generally, however, the rails were hauled in a wagon. The task in putting up a fence, was one hundred pannels for each man or woman per day. The fence being all rectified, they then listed the ground for cotton. This is laying the foundation of the cotton beds, by drawing up into rows the grass and weeds. The task for each man or woman varied according to the ground, from a half to three-fourths of an acre. Having finished listing, they then bedded up these rows, the task being about the same. If the plough had been run between the rows, they had to bed up an acre each. The ploughmen were employed all day, except when the horses were eating. After the cotton was up, much the same task was given in working it, viz: about an acre a day, making no distinction between men and women. The strong hands frequently got through by two or three o'clock, P. M. but the weaker ones frequently were in the field till sun-set or near it.

The master sometimes overplanted, but he was not apt to throw out what he had once planted, however hard the season; and the consequence was, the negroes had to work the harder to keep the grass under. The cotton was worked over from three to five times. And this work was done by men and *women*, during the very heat of summer. The children, also, about the age of ten and upwards, worked in the field, and the task was regulated according to their ages. Whilst working the cotton crop, they had also occasionally to leave it to work corn, potatoes, &c. the task being about equal to the cotton task. About the middle of August their task work ceased. They soon began to pick cotton, and this employed them for three or four months, from morning till night. They generally brought their cotton home on their heads. The full hands picked per day, when the cotton was in full blow, from sixty to a hundred pounds, as a general rule. In order to induce them to pick as much as possible, the master sometimes divided them into two parties, and offered small rewards to the party that picked the greatest number of pounds.

This was about the regular course of labor through the year. Sometimes they had some extra work, such as shucking or husking corn, which they did at night. Throughout the year, the men took it by turns, to grind corn every night for the white family's use the next day. This was done at a hand mill. They also supplied in turn the house and kitchen with fuel. The field women had to milk the cows night and morning, and sometimes one of them, besides her field work, had to attend the dairy. The mistress in this family had the charge of the house servants, viz: the cook, the washer, the waiter, and the seamstress. The last was, of course, kept employed at her needle. The other three, in addition to their house-labor, had to keep the garden in order, and raise for their mistress ten or twelve acres of cotton. These house servants had generally no cessation from work except to eat and to sleep. Even on Sabbath days, as the family were apt to have a house full of company, the servants had to cook or wait as seemed necessary.

It may readily be judged from this plain, unvarnished, unexaggerated statement, that the slaves on this plantation did not superabound in leisure time. Some of them, indeed, were athletic enough during the tasking season of the year to raise a small patch of corn or cotton, or something else equivalent to it, for themselves. Such did manage to cultivate about a half acre or so for themselves; but frequently before they were through with it, a portion was lost by the grass.

Bear in mind, that I never saw a gang of slaves more lightly worked than those were. But if this be the lightest, and for women, too, what must be the fate of those whose masters are avaricious, grasping, and unamiable?

Next week I shall notice how they were fed, clothed, &c.

A SOUTHERN SCENE.

Extract of a letter received by Nathan Hinshaw, of Randolph county, Ia. from a correspondent in the South:

"The crying injustice and cruelty of Slavery had frequently engaged my attention during the course of this journey; but never more than while I was in this place, where this oppressed race are very numerous, and frequently sold at auction like cattle. At one of these sales, I was much affected in hearing a young colored man pleading his cause. His aged father and mother, and his wife and child were all mounted upon a stage, so that they might be seen by the bidders; they being about to be sold. The young man stepped forward and stood by them, but was soon ordered down. He said he wanted to be sold with them; but was told that he could not, as it was a sale to satisfy a mortgage upon the others, in which he was not included. He plead with very affecting and moving language, to show how hard it was to be separated from his family: but it was all to no purpose. When he saw that his prayer was unheeded, and that the others would be sold without him, he burst into a flood of tears, and in the anguish of his feelings, besought them rather to kill him, 'for,' said he, 'I would rather die than be separated from my family.' Upon which he was dragged off the scaffold and driven away. The company went on bidding, apparently as unconcerned as though the auctioneer had been selling a sheep; while the screams and prayers of the aged parents, and the bereaved wife with her infant in her arms, went up to Heaven in behalf of themselves, and especially for the poor young man, who had been so inhumanly torn away from them. Besides these victims of cruel and unchristian avarice, there was a large number more confined in a cellar, who were brought out and sold to different purchasers. Thus it is, that near relatives are violently separated, never more to see each other in this world!"

Pro-Slavery.

From the Rochester Republican.

THE SLAVE QUESTION.

From the day when it was said the elder shall serve the younger, there has existed, under various modifications, a system of involuntary servitude, embracing within its scope, the Caucasian and the Ethiopian; but in modern days, and in what are called Christian countries, the latter have been mainly the subjects of hereditary bondage. In the United States, this is exclusively so; and though the subject of emancipation has engaged the attention of many, and abolition of more, still the system remains in all its portentous proportions in the section of the Union where its earlier seat was—the planting section of the Confederacy. It has disappeared but recently from New-York, New Jersey, and Pennsylvania, where, indeed, its roots never struck much beneath the surface of the political and social field; yet it still holds on the more tenaciously, the nearer we approach the Southern line of the Union—a latitude alike congenial to it by its exemption from the chilling winds of the North, and by the character of the products which its more benignant sun draws from its prolific bosom. Within the brief period of our national existence, Slavery has disappeared, from the Eastern and Northern States—is well nigh exhausted in Delaware, greatly weakened in Maryland and Virginia, proving, much as it may suit the purposes of certain politicians to scout the idea, that by the operation of the natural laws of trade and population, Slavery will become extinct in these States ere long—hastened perhaps by a judicious pressing home on the public conscience, the evil of the system of Slavery, and the high considerations which plead for its extinction. Coarse, sweeping denunciation,—threats of dissolution and the like—prompted in many instances by a creditable abhorrence of Slavery, but in more, perhaps, for the purpose of obtaining some political consideration, having no reference to Slavery, but entirely to self, will not materially hasten—may greatly retard—the accomplishment of the object sought. What would a severance of the Union do? It would relieve the Northern States from even an implied acquiescence in the system of involuntary servitude; but would it abolish Slavery? Not at all. It might invite the colored population to seek refuge here; but under what circumstances? Would the act of leaving their masters emancipate them from the deeply-rooted prejudice,—whether just or unjust, it matters not to the argument to inquire—which pervades the white population of the Northern States? By no means. What, then, would be their position, allowing that one-half of the slave population could reach the Northern republic? Would it be any other than one of degradation to the mass of these self-emancipating beings—a degradation growing not out of poverty, which diligent hands and frugal management could speedily overcome, but resulting from the deeply-rooted and invincible repugnance engendered by the color of the skin! Besides this grave objection to the colonization of two millions of blacks in the free States, there is another based on a competition of labor and industrial pursuits, which is of no slight moment, and which no cool legislator will hastily disregard. But we need not labor this point—the action of the free States having abundantly proved that however free they are in their condemnation of the involuntary servitude of the colored population, they are by no means ambitious of their company, but ready to interpose obstacles for the prevention of its enjoyment. What alternatives, then, are left to the colored population? Evidently but these: To remain where they are, and in bondage, till circumstances shall so change as to emancipate them, or seek a speedier liberation by passing without the jurisdiction of the laws which hold them in bondage. We have said that but these alternatives remain: so we think; yet it is but just to remark that another is proposed—abolition, unconditioned and unrestricted. England has abolished slavery—why may not the States? If our Government were a consolidated or a centralized one, nothing would be wanted but the will to do the act, and the means to pay for doing it. The first power resulted to England from the form of its Government—the means of payment from the facility of borrowing; hence the act of emancipation was of easy accomplishment. With the United States, the case is different. Congress has not the power to abolish Slavery—the States in which it exists lack the disposition; hence the continuance of the system—the prolongation of the evil. Threats from the free States—abuse even—have been tried in vain—Slavery remains the same, except in change of position—its current setting perceptibly, steadily and surely to the Southwest—to a clime where the prejudice of color relaxes much of its tenacity, and thus favoring—nay, promising a great amelioration; and we may add the final emancipation of the colored race. In this view of the case—and we believe a rational one—the acquisition of Texas does not bind more strongly the limbs of the slave; on the contrary, as urged by that eminent Whig, Waddy Thompson, promises the destruction of the slave system. Those who prate about extending the area of Slavery, talk nonsense, for the area remains the same, whether Texas be in or out of the Union, as a matter of fact now: but with the prospect that it will recede—finally disappear from the more Northern slave States, by the superior attractiveness—adaptiveness we should say—of the Southwest for servile labor. To this fact doubtless Mr. Clay adverted, when he predicted the extinction of Slavery by and through the "*inevitable laws of population*"—good authority with Whigs, we suppose, except when some local object is sought to be obtained, when they are prone to repudiate the doctrines of their "embodiment," by out-stripping even the more ultra of the Abolitionists in their denunciations of slavery. Such a course betrays an entire disregard of the facts as they exist, and an equal obliviousness to the consequences which may result from their party action—*provided always*, that their chances of the spoils are promoted thereby. Conceding integrity of purpose to a large majority of the abolition party—denying as explicitly all integrity to the periodical abolition spasms of the Whigs—we humbly conceive that both overlook much that is of high importance to the accomplishment of the end proposed; and that in nothing have they hit wider of the mark, than in relation to the influence which the reception of Texas into the Union will exert on Slavery. Whether we be right or wrong, is submitted to the all-trying test of time; to whose revelations all must defer, whatever be their views or the modes of action by which they would blot out the trace of Slavery from the soil of the American Union.

From the Racine Advocate.

SLAVE CASE.

Captain Ricketson, of the schooner Cornelia, put back to Norfolk, after he had got to sea, on discovering that a slave had been concealed in the forecastle of his vessel, by his colored steward. After Capt. R. had turned the two darkies over to the civil authorities, he proceeded on his voyage to New Bedford. A sensible man, that same skipper. In imitation of our Saviour, he respects the laws of the countries he trades to and travels in. And how much better would it have been, for themselves and the harmonious intercourse between the States, had the Rev. Mr. Torrey, of Baltimore, and Capt. Jonathan Walker at Pensacola, followed this *Christian* example! Having, ourself, traversed the world *some*, we can testify to the efficacy of the rule: Wheresoever we went, and however unique might be the customs, preposterous the laws, or grotesque the manners of the people we happened to be among, we always made it a point to conform to circumstances, by paying a deference to their laws, respecting their possessions, and dealing kindly with their foibles. And we have found that this course has seldom or never failed to secure us a hospitable reception and kind treatment, during many year's sojourn in foreign and remote countries, savage as well as civilized, which we shall cherish through life with a pleasing recollection. Indeed, it is only carrying out the golden rule, of doing "unto others as you would that they should do unto you."

Selections.

From the British and Foreign Anti-Slavery Reporter.

ADDRESS

Of the Committee of the British and Foreign Anti-Slavery Society, to the Abolitionists of the United States of America.

DEAR FRIENDS:—The deep interest we take in the prosecution of the Anti-Slavery cause in your country, coupled as it is, at the present moment, with so many interesting and important circumstances,—some of a hopeful and others of a painful character,—induces us to address you for the purpose of expressing our cordial sympathy with you in the great object of your labors, the unabated confidence we feel in your prudence and zeal in its promotion, and the hopes we cherish of its speedy and triumphant success.

Among the recent events which have occasioned us much pain, is the incarceration in the common jails of Virginia, Missouri, Maryland, Kentucky, and Florida, of several estimable individuals, of both sexes, on the alledged ground of their having either counselled or aided and abetted certain slaves to escape from the yoke of bondage. In the case of one of these Christian philanthropists, we learn, that to the indignity of chains and imprisonment, have been added the torture of branding with a red-hot iron, and the insults of the pillory. For many long years, most of them will have to endure the privations, labors, and seclusion of their prison-houses, and some of them to mourn over their separation from the dearest objects of their affections, their wives and children. And for what are they sentenced to endure torture, insult, and injury, the privation of liberty, and of endearing intercourse of friends? Not for having violated, but for having practically vindicated the sublime declaration of your Constitution, that "God hath created all men equal, and endowed them with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;"—not for having broken, but for having given practical effect to the royal law of love, that "whatsoever ye would that men should do unto you, do ye even so to them." They have sought to deliver the poor when he cried from the hand of him that oppressed him, and for this they have been condemned to heavy and degrading punishments. This new outrage on our common humanity and religion will not fail, we trust, to give intensity to the feeling of abhorrence with which all good men should regard the horrid system of Slavery, requiring, as it does, for its support, laws which declare acts of humanity to be crimes, and that punish deeds of Christian benevolence as felonies. We shall not forget our brethren in their affliction; and you will derive a new motive from their "bonds and imprisonment," to increased exertion to free your country from its guilt and infamy.

Another event has also deeply grieved us; we allude to the course which certain individuals representing the Free Church of Scotland have pursued on the question of Slavery, both in your country and in our own. In the United States, where, on their own principles, they ought to have been the most eloquent advocates of freedom, they were silent on that great iniquity which reduces to the condition of "chattels personal in the hands of their masters," three millions of immortal beings—they were silent—they bore no open, manly, and Christian protest against it, and, for this cruel abandonment of their duty, they were rewarded with the approbation and with the gold of the slaveholders to cast into the treasury of their church! At home, as a necessary consequence, they have become the studied apologists of the oppressor, and without either discrimination or justice, have attacked you, the friends of the oppressed. With the ignorant and uninformed among us, with those who seek apologies for inactivity in the great cause of humanity and freedom, this may do mischief for a time; whilst among you, it may strengthen, we trust, for a brief period only, the hands of your enemies and the abettors of Slavery. Nevertheless we are not without ground of hope that there are many men of reputation and piety in the Free Church of Scotland, who will steadily and boldly resist this attempt to implicate the great body of its members in upholding the impious system; and will give their countenance and support to the noble efforts you are making for its complete extinction. You may rest assured that we shall not allow this grave matter to pass over in silence, nor lose any favorable opportunity that may be afforded us of defending you from calumny, and of pleading the cause of our enslaved brethren against those whose sympathies, we regret to say, are more largely manifested towards the oppressor than the oppressed.

We now turn to subjects of more bright and cheering character. It is with the greatest satisfaction we observe the progress of right principles among the different sections of the Christian Church in your country. The consciences of multitudes have evidently been awakened to feel the deep criminality of Slavery, and the duty of the Church to purge itself thoroughly from all connection with it. This important movement, so accordant with the benign spirit and precepts of the gospel, cannot fail to augment its force, and pursue its triumphs, until the reproach which has been cast upon the Church, as the bulwark of Slavery, shall be forever done away, and the wails of the captive be heard no more within her borders. Continue your labors of love in this direction: it will be fruitful of blessings. Under the Divine benediction, as your chief strength, so your chief hope of success, lies here.

Next in importance to this movement in the Church, we regard the formation and progress of the Liberty party. As deeply interested spectators, we have narrowly watched its course during the late presidential election, and have little to deplore beyond the unprincipled conduct of its enemies, and the sad defection, in a few instances, of those whom we have been wont to regard as standard-bearers in the cause of the enslaved. Of this we are convinced, however, that so long as it maintains its Anti-Slavery platform, irrespective of party claims and personal objects, so long as its aim be single, and its action pure, it will increase in numbers and influence, until by its moral and political strength, it shall break down every opposing barrier, and the great end for which it was formed, be perfectly accomplished.

We have to congratulate you on the first triumph of the Anti-Slavery cause in your Legislature during its present session: the revocation of the rule which prevented petitions relating to the abolition of Slavery from being received by it is a proof that public opinion has felt the power of your principles, and that the House of Representatives itself, could no longer resist its force. This opens the way for a vigorous, united, and extensive appeal to this body on the greatest questions that can engage its attention. We are persuaded that you will not fail to avail yourselves of it, and pour your petitions into the House, until its power shall be exerted to redress the mighty wrongs of which you complain. We shall wait with the deepest interest for the fruits of this great victory.

In relation to the annexation of Texas to the United States, our hopes and fears alternate. The unscrupulous character of the present Government, the avowed intentions of the President elect, the stake which the slaveholders have in the question, fill us, at times, with serious apprehension and alarm. We fear less by some violent measure of the Executive, or some wretched compromise of Congress, the fatal step may be taken and the new republic be permanently devoted to Slavery, and a bloody war risked, not only with Mexico, but with other nations who have great interest at stake, apart from those of humanity and freedom, in that part of the world. Every lover of peace as well as every friend of liberty, above all, every Christian, both in your country and in our's, should exert himself to avert so great a calamity from the human race. On the other hand, we cannot abandon the hope that so fearful a catastrophe may be prevented, when we consider the divided counsels of the Democratic party on the subject, the avowed hostility of the Whig party, as a body, to such a measure, and the determined opposition of the Liberty party, and the Abolitionists generally, to so infamous a scheme. To this we may add, the utter scorn with which civilized Europe would regard such an abandonment of all right principles as it would involve. We look also to the attitude which Texas herself assumes on the question. It is evident she does not press for annexation, however much some of her people may desire it; and, in fact, her interests, rightly understood, are opposed to it. Once secure in her independence, with free institutions and a free people, she would rapidly gain strength, develop her resources, and consolidate her power. But we need not speculate further, inasmuch as a short time will probably decide this momentous question.

We have learned with satisfaction the proposed Anti-Slavery Convention which it is suggested shall be held in the city of Washington. We trust that such a convention of the friends of liberty and humanity will take place, and that its deliberations may be followed with the happiest results.

In Europe the cause of abolition is onward. France, Holland, Denmark, and Sweden may be said to have conceded the principle of slave emancipation, and that it is now with their respective Legislatures and Governments, solely a question of time and mode; and with whatever reluctance some of them may appear to enter upon its consideration, it is certain, nevertheless, that events, combined with the constantly increasing interest felt in the subject, are rapidly hastening it to a final solution. The conviction every where prevails, that emancipation must take place. Our earnest desire is, that it may take place soon.

We need not say how deeply gratified we should be, were the Anti-Slavery cause in the United States, in such a position as would leave you free to co-operate with us on the general question. Africa is still desolated to supply the slave-markets of the world with victims. Countless millions of the human race, scattered over the face of the earth, are subjected to a tyranny the most cruel, and to a degradation the most complete. In the ultimate success of our holy cause, their liberty and happiness are bound up. May we labor for them with assiduous zeal, and be cheered with the conviction that "our labor shall not be in vain in the Lord."

Signed, on behalf of the Committee,
THOMAS CLARKSON, President.
London, February 3, 1845.

SLAVE TRADE IN TEXAS.

A writer in the Boston Atlas, whose sources of information are evidently the best, and whose coolness must acquit him of any anti-slavery bias that would impair his credibility, gives the following very important testimony in regard to the origin of the Texan slaves:

In Texas there are, at the present time, from twenty-five to thirty thousand slaves. Nearly that number has been returned as taxable property. How came they there? The Constitution prohibits their introduction, except from these United States. Has that number been transported from the South? It is in the power of Congress to obtain accurate information on *this* point, at least. Let them apply to the collectors of New Orleans, Mobile, and Charleston, and ascertain the number that have been cleared from those ports. It will be found that not one-third of the number now there, ever saw these States.

Prior to the revolution, there were, legally, no slaves in Texas. Immediately subsequent to that event, the public returns rated the number at above five thousand. Can it, for a moment, be believed that, in seven years, the natural and imported increase could exceed twenty thousand? To answer the question how they came there, I will refer to facts well known in Texas. *A direct trade in slaves has been carried on between Cuba and Texas*; in the early part of her history, almost openly—latterly, in secret. Two full cargoes were obtained in Havana in 1836, and landed in Texas, under the following circumstances: It is the practice of the British Government to apprentice, for a limited time, the slaves captured and carried into Cuba. These apprentices were, under some pretence, purchased at a trifling price, and shipped to Texas. There they were sold as slaves—nominally for a given time, but in fact for life—and they and their descendants are now slaves forever. To what extent the trade has been carried on, can only be judged by circumstances. The immense profit that it offered, and the facilities of landing them on the coast, would lead to the belief that it has been practised to a great extent.

If one can judge by the number of fresh negroes to be found upon the plantations in Texas, the importations must have been large indeed. From this source, alone, could have been realized the great increase of slave population in that country. As it can be made a matter of perfect demonstration what number have been exported from the South, and as there were originally no slaves there, it can be ascertained, at short notice, should Congress require it, what number of negroes not natives of these United States will be brought into the Union by Annexation. I would not be understood as implicating the Government of Texas in this piratical introduction of negroes, as I know strong measures have been constantly used to prevent them. Nor do I believe her citizens have, to any great extent, countenanced the trade—it having been principally perpetrated by aliens. The fact, however, that the negroes are now in the country is sufficient—and the proof that no legal restraint would prevent their introduction, is a strong argument against the admission into our Union of a territory so open to the gratification of piratical cupidity.

From the Baltimore Saturday Visitor.

THE BRITISH WEST INDIES.

This little work, has been greeted with a hearty welcome by that large circle in our country which feels a deep interest in the result of "the great experiment" that has, for some years past, been going on in the British West Indies. An event so momentous as the transition of 800,000 human beings from a state of bondage, to the enjoyment of personal freedom and civil rights, could not take place in the immediate vicinity of our country, without exciting in American bosoms, the liveliest emotions. By some the measure has been regarded as a dangerous experiment, calculated to produce anarchy and ruin in the British colonies, and to excite in the colored population of our own country, hopes that cannot be realized. By another class it has been hailed as a glorious event—an act of national justice not extorted by force, but springing from the dictates of philanthropy.

The motives in which this measure originated are of less importance to us than the consequences likely to ensue from it. There is, however, no reason to suppose that the British Parliament, in passing the act of emancipation, had any other object in view than to satisfy the demands of public sentiment which had for many years been directed to this point, and which at last became so urgent that they could no longer be resisted. The compensation of twenty millions sterling, awarded to the planters, was granted to conciliate the West India interest; and doubtless a large portion of it went into the pockets of British noblemen and merchants who have estates in the islands.

As an evidence that the British Government has adopted, in good faith, the principle of emancipation without regard to its bearings upon other Governments, we may refer to several subsequent acts by which Slavery has been abolished in the East Indies, and all the dependencies of the British crown. This course has been dictated by an enlightened policy, having for its object the promotion of individual interest and national prosperity. It is also an evidence that the spirit of the age—the spirit of liberty and universal inquiry—is beginning to exercise a salutary influence upon the policy of nations. And may we not hope that it will in the end expunge from the statute-books of Europe and America, every vestige of these oppressive laws by which man has been condemned to ignorance and degradation!

The work before us supplies important materials for reflection, and it has the additional merit of being written in a pleasing and easy style, that combines entertainment with instruction. The object of the narrators in visiting those islands, is thus stated in the preface:

"It may be proper to remark that this visit was altogether of a religious character, and was not undertaken with any view to elicit information as to the results of Emancipation in the British Islands.

"Agreeably to the order of the Society of Friends, of which we are members, our concern to visit these islands was opened before the meetings to which we belong, and having the approbation and unity thereof, we obtained the necessary certificates to appoint meetings with the people where our lot should be cast. In pursuing this prospect, opportunities frequently occurred among the various classes of societies with whom we mingled, in which we were witnesses of the effects produced upon both the emancipated laborers and their former masters."

The first island at which our travellers touched, was Santa Cruz; but not being permitted by the Danish authorities, to hold religious meetings among the people, their stay was short. In the British Islands their religious services were in general kindly received, especially by the colored population, who flocked to their meetings in great numbers, and manifested much sobriety and decorum in their deportment. Many observations on the condition of the emancipated laborers, are scattered through the pages of this interesting narrative, a few of which we will present to the reader, with a hope that they will induce a perusal of the work itself.

In order to give a clear view of the facts presented, we will endeavor to group them under appropriate heads.

The following quotations will shew the effects of the free labor system in the British Islands:

THE FREE LABOR SYSTEM.

"In the interview we had with the Governor [of St. Christopher's] he informed us of the prosperous working of Emancipation. He said the proprietors of estates were now free from not only the shackles of the slave system, but from the bondage of debt under which most of them had been long laboring, and the declaration of freedom to the slave, was in truth a proclamation of liberty throughout the land to all the inhabitants thereof.—p. 45.

"In Tertola we were kindly received by the President, and after opening to him the object of our visit to these Islands, he said he would gladly offer us any assistance in his power, to aid us in our mission. The conversation we had with him chiefly related to the state of the Island and the numerous dependencies, amounting to about fifty, over which he presides. These dependencies are Islands, or Keys, of various sizes, but on the whole the population does not much exceed 8,000. He gave us a very favorable account of the working of the free labor system, and stated many facts to shew that it was a blessing to both the master and the slave. He said the amount of crime was not more than one-third as much as during the existence of Slavery, and that the morals of all classes were on the advance; that none who had now tried the system of free labor, would be willing to return to the former practice of Slavery, and that many who had been the most strenuous opposers of emancipation, were now its strongest friends."—p. 30.

In relation to Antigua they say:

"The management of the emancipated laborers is well understood in this island—Antigua and Bermuda stand nobly as the pioneers of freedom. The apprenticeship system was carried out in the other islands during a portion of the term, to the manifest disadvantage of both the planter and the apprentice. On this island the difficulties were lessened by this noble and extraordinary measure,—thirty thousand bondmen were liberated in an hour, without reservation. One day they were under the control and will of a master,—the next found them as free as those to whom they were indebted for the boon. This great event took place without a single instance of tumult or disturbance. This was the testimony of every one we conversed with on the subject on this island. The planter and his laborer understand each other. The former manifesting a disposition to do justice to the latter, finds no difficulty in obtaining laborers to cultivate the estates. The task system is very generally adopted on the estates, and has been productive of good. Many of the laborers can accomplish two in the day, receiving twenty five cents for each task. This allowance of money, with the privilege of house and ground rent free, the keeping of cattle, swine, poultry, &c. is considered good wages."

Concerning the effects of emancipation in Barbadoes, the following remarks occur:

"The working of the free system is considered favorable. The popular sentiment is in its favor, and dissatisfied individuals are careful in expression against it.

* Narrative of a visit to the West Indies in 1840-41, by George Truman, John Jackson, and Thomas B Longstreth. Philadelphia, 1844.

Judging from some remarks we occasionally heard, we believed, however, that some of the planters were not so well satisfied now as when they held their fellow-men as property. It is difficult for them to submit patiently, and such as these will be very likely to oppress their laborers. Property is much more valuable now than during the time of Slavery, and this circumstance will have a tendency to reconcile them to the change. On the great subject of Emancipation, the pecuniary advantage that may accrue to the parties interested in holding their fellow-men in bondage mostly claims consideration, and not the good that may devolve upon the greater number who have been restored to their rights. Owing to severe drought the crop of sugar will be light in comparison with former years. This fact will no doubt be circulated in other countries, as an evidence of the consequences resulting from freedom; but even those who were formerly the advocates of Slavery in Barbadoes will not now admit it."

The following remarks are made in relation to Trinidad:

"Many of the cane pieces in this settlement have been planted for twenty, thirty, and even forty years. When we take into consideration that the planters of Tertola, St. Kitts, Antigua, and Barbadoes, have to replant almost every year, we can comprehend how much the planters of Trinidad have the advantage over their neighbors, and the reason why they are enabled to pay their laborers such high wages.

"Fifty cents is given, on most plantations, for the task,—two tasks can be accomplished with ease. Besides these money-wages, some rations of meat and fish are occasionally given, and to the disadvantage of both planter and laborer, two bottles of rum per week. Their cottage grounds are also furnished rent free, with the usual privileges of raising poultry, &c. No agricultural laborers are better paid in any country, the immense yield of their soil enabling them to continue it. The practice of giving rum as a part of the wages, has been productive of the most pernicious consequences, but from recent information we are able to state that this practice has been very generally abolished."

The last quotation I shall give under this head relates to Jamaica:

"The information we received from all parties is very encouraging, so far as relates to the advantages of free and requited labor over unpaid toil. From the accounts furnished us, we should believe that emancipation is now working as well upon this island as upon the others to the windward. Many of the difficulties which produced irritation both in planter and laborer, have been adjusted, and we cannot but hope that in process of time all that has engendered strife and contention will be removed." page 119.

The remark in this paragraph relates to difficulties that occurred in Jamaica soon after emancipation, owing to the emancipated laborers being unwilling to accept the very low wages offered by the planters. These differences are believed to have been increased by the embittered feelings engendered during the apprenticeship.

The slaves in Jamaica having been worse treated and kept in greater ignorance than in some of the other Islands, it was thought best to prepare them for freedom by an apprenticeship of six years. The power of punishment was taken from the hands of the master, and placed in those of the magistrate, but they were still required to work without wages. Having been told they were no longer slaves, they could not understand this new relation in which they had the name of freedom, without enjoying the rewards of labor. The result was, that so much dissatisfaction prevailed between the planters and their apprentices, that it was found expedient to shorten the term of apprenticeship by two years, and give them the full enjoyment of liberty.

It appears that the dissatisfaction that prevailed, is now wearing away—the planters have discovered, that a just and humane policy promotes the interest and happiness of all parties; and the laborers, stimulated by the hope of reward, perform their labors cheerfully, and enjoy in their families, the sweets of domestic security.

The facts here presented furnish an instructive lesson in political economy. They show that, by elevating the condition of the lower classes in the community, the highest interests of the whole are promoted—they prove that free labor is cheaper, less vexatious, and in every respect superior to the labor of slaves—and they illustrate the axiom that, by the liberation of the slaves in a community, we *add their value to the soil*.

This consideration has received far less attention than it deserves, and we will endeavor to show the reasons by which it may be explained. In the first place we must observe that although the service of the slave appears, at first sight, to cost his master nothing but his food and clothing, it costs as much in reality, if not more, than the labor of a free man. If he has been purchased, the interest on his cost must be computed, and his wife and children must be supported, in order to supply his place when worn out or disabled. In his old age he must be maintained, in sickness he must be attended, and his lost time falls, not upon himself, but upon his master.

In addition to this, the labor of a slave is upon an average, not worth more than half that of a free man,—he toils without spirit, and generally has no skill in management, nor any inducement to economise his time.

There is another important consideration which is generally lost sight of: The employment of slave labor, by requiring a greater outlay of capital, *diminishes the value of land*. Let us suppose that two neighboring farmers commenced operations at the same time, with an equal amount of capital. One of them lays out his money in land, and employs free labor; the other buys the same quantity of land, and goes in debt for slaves to cultivate it. The latter, in addition to the waste and extravagance which always accompany Slavery, has to pay the interest on the cost of his slaves. This sum the other farmer lays by, in order to purchase land; and if there are many like him in the community, real estate will be in demand, and will rise in value.

This is found to be the case, when we compare the price of real estate in the free and slave States. In the former it is high and in demand—in the latter it is declining, and in some parts of Eastern Virginia, it is surprisingly low. This can be attributed to no other cause than the blighting influence of Slavery. Labor having become disreputable in those counties where slaves were numerous, many of the most industrious whites, who were not slaveowners, have emigrated—thousands of the slaves have been sold to relieve their owners from embarrassment, and the country is becoming depopulated! The last census shows a diminution of twenty-six thousand inhabitants, during ten years, in Eastern Virginia, while the Western part of the State, where there are few slaves, has been increasing in population, and advancing in prosperity.

This subject is illustrated still more strikingly, by contrasting the condition of some of the new States of this Confederacy. For instance, Ohio and Kentucky, Michigan and Arkansas, Illinois and Mississippi.

The free States have increased rapidly in wealth and population, and the value of their soil is much greater than that of the slave States, with all the estimated value of the slaves added to it. Let us compare Illinois and Mississippi:

"Each of these States received an accession to its laboring population in the course of three or four years prior to 1837, of about 100,000 souls, all devoted to agriculture. The hundred thousand people that removed from the old States of the North, in order to till the virgin soil of Illinois, cost for removal, not exceeding one hundred dollars each, on an average; and even this was paid, not by Illinois, but out of their own former earnings.

"Look now at Mississippi. Her hundred thousand laborers were brought from the slaveholding States, and probably cost seven hundred dollars a piece, or a total of seven millions of dollars."

Now observe that for this expenditure the State of Mississippi has nothing to show but a laboring population of 100,000, whereas Illinois has the same number of better laborers for nothing.

If these two States cultivated the same production, and had the same natural advantages, is it not obvious that the one which employs free labor could afford to produce cheaper than the other, and that her soil would be proportionably more valuable?

In the West Indies it has been found since emancipation, that the value of real estate, in many places, has increased sufficiently to pay for all the slaves liberated; or in other words, what was invested in the persons of the laborers, has been added to the value of the soil, and the 20,000,000 sterling received from the British Government, is all clear gain to the planters.

Within a few years past about fifty families from the North have bought land and settled in Fairfax county, Va. where they are improving the soil that had been exhausted by its former owners.

Their influence is already perceptible in the value of property, and if they maintain their northern habits, and keep clear of holding or hiring slaves, their example will be a great blessing to the community.

EDUCATION.

It appears that even in the Danish Islands, where Slavery still prevails, the colored population enjoy some privileges which must have a salutary influence upon their moral improvement.

"It is highly gratifying," observe our authors, "to notice, that under the despotic Danish Government, the condition of the slave is greatly in advance of the slave population of other countries. On this Island [Santa Cruz] they have opportunities, by the cultivation of the grounds allowed them, and the raising of swine and poultry, to acquire and possess sums of money; and when they consider themselves prepared, and are desirous to obtain their liberty, they can demand an appraisant by disinterested persons of the value of their services, to which the master is obliged to submit, and sell them accordingly." "The Government is also preparing to introduce a system of school education, for the children of both the free and slave population. Stone houses of ample dimensions and neat construction are being erected throughout the island, and properly furnished with apparatus to carry out this benevolent design. The English language will be taught.

"Many proprietors appear ready to emancipate their slaves. They believe advantages will result to all parties by so doing; but they ask remuneration, referring to the example of Great Britain towards her colonies. The Danish Government is said to be too poor to promote this view, and there is little probability such a plan will be carried into effect. It is looking, however, towards emancipation, and the school system, now under arrangement, is a preliminary step towards it.

"The different religious sects tolerated, viz—Moravians, Lutherans, Episcopalians and Catholics, will have the supervisory care of these schools, and in order to maintain harmonious action, sectarian books will not be allowed."

From information received since these travellers left the island, it appears that the system of education has been put in operation, and the planters are now required to send their young slaves to the schools provided for them. "The children exhibit great aptness to learn, and the rising generation will be well educated."

In the British Islands, the cause of education appears to be rapidly advancing, and the emancipated laborers are eager to partake of its benefits. The following extracts relate to this subject:

"After the meeting, we visited John Miller, the superintendent of the Mico schools [in Antigua.] He gave us some very interesting information relative to these establishments. A benevolent woman, by the name of Mico, about two hundred years ago, left a large sum of money for the ransom of Algerine captives. The money not being used for that purpose, the interest has since been appropriated to the establishment of schools in several of the British colonies. The number of children on the different islands, who are now receiving the benefit of this fund, is estimated at ten thousand. The interest annually disbursed is about seventy thousand dollars, and this has been increased by additional funds from Government. So far as we could learn, these schools are conducted very much as the public schools in Philadelphia."

In their visits to some of the other Islands, they speak of the benefits these schools are conferring upon the colored population, and their report corroborates the account given by J. J. Gurney in his West India letters, published some years ago.

The contrast between the policy above described, and that pursued by most of the States of this confederacy, either in regard to the free colored people, or the slaves, must be viewed by every reflecting mind, with peculiar interest. It opens a door to a state of improvement among us, which would benefit all classes. Education is universally acknowledged among enlightened people, to be a blessing; it furnishes food for the mind, without which its powers cannot be fully developed, nor its finer enjoyments perfected; and it is generally conceded that the success of a republican government must depend upon the virtue and intelligence of the people. Should not then the blessings of education be extended to all?

LOVE OF LIBERTY.

The following extracts show how deeply this passion is implanted in the nature of man:

"The Danish Government keeps vessels of war constantly cruising in the neighborhood of their own possessions, to prevent the escape of slaves to the British islands—which is frequently, and, notwithstanding the vigilance exerted, often successfully attempted. The distance between the English and Danish islands being in some places less than a mile, many of these poor creatures make desperate efforts, by swimming and otherwise, to obtain their liberty by treading on the British soil.

"Passing a plantation, [in Tortola,] where a number of laborers were working near the road side, the President of the Island remarked that he did not suppose the condition of that company could be much bettered by emancipation, as many of them were old and infirm and had always been kindly provided for by their former master, but now were under the necessity of providing for themselves, and proposed we should query of them how they liked freedom. To this query, an aged man replied, "O, very well, massa." But, says the President, did not your former master give you plenty to eat and drink, and was he not always very kind to you? What more do you get now? The same person again replied: "That is all true, our massa was kind enough to us, he always gave us plenty to eat, but then while we were in Slavery we had to eat it with a sorry heart." We thought this declaration of the old man went to prove that liberty is dear to every man, and wherever there is a ray of intellectual light, a desire is felt to enjoy this free gift of Heaven."—page 32.

The rapturous delight with which the boon of freedom was received in the British Islands, the gratitude evinced, and the pious thanksgivings offered up to the Author of all good, furnishes another illustration of the same truth.

It must have been one of the most exhilirating scenes ever witnessed, when, in the Island of Antigua, seven-eighths of the population passed at once from a state of bondage, to the enjoyment of personal liberty! Not an act of violence was committed, the remembrance of past wrongs was swallowed up in the fulness of present joy, and after celebrating the jubilee, all returned to their employments, not to toil without hope, but with willing hands, to labor for themselves and their families.

The love of liberty is one of the noblest feelings of our nature, and the most difficult to be overcome. It may appear in some cases to be extinguished, but unless the soul is completely debased and degraded, it will be kindled by the least gleam of hope, and blaze out in all its native lustre. This noble feeling cannot be better described than in the following beautiful passage, said to be extracted from a speech made in the Assembly of Virginia, by James McDowell, our present Governor:

"Sir, you may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thought—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night—you may yoke him to your labor as an ox which liveth only to work, and worketh only to live; you may put him, under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and the idea that he was born to be free, will survive it all! It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul, by the hand of Deity, and never meant to be extinguished by the hand of man."

MORALS.

The most signal benefit conferred by the act of emancipation, is found in the elevation of the morals of the people. To show this I will quote a few paragraphs:

"There has been, we were credibly informed, a great advance in the moral conduct of the people [of Antigua] since emancipation. The testimony of the people is that immediate emancipation was the wisest and best measure the colony could have pursued to promote improvement. The good effects of it are now to be seen in the contented and happy condition of the laborers. In a community where so many thousands were suddenly released from bondage, we might naturally expect to find some who would abuse the liberty thus granted them; but the testimony of a competent judge would imply that but few instances have occurred. 'No where,' says he, 'are persons and property more secure than they are on this island—no population of equal or even greater extent in the British dominions, can be more easily governed. As regards the administration of the laws, there is a conscientious disposition manifested to do justly and to love mercy.' Marriages are now generally solemnized and encouraged. During Slavery they were in some cases not allowed. On this important subject greater reformation is needed."

From other passages scattered throughout this narrative, it appears that the moral condition of the colored people in all the Islands, has improved since emancipation,—marriages are more numerous, and the nuptial tie is held more sacred,—crimes have greatly diminished,—education is advancing,—houses for Divine worship are being erected in many places, and the people show a great eagerness to obtain religious instruction. This will, I trust, be acknowledged by all to be the most pleasing and important result that could arise from emancipation. When we look upon man as a rational and spiritual being, endowed with high capacities to be improved, and destined to immortality, all considerations of a temporal nature sink into insignificance. In order that the mind may expand, and the moral faculties be brought into full action, there must be freedom of will, and independence of thought and expression. In a state of personal bondage, these are restricted. The slave is taught, from his infancy, that he lives for his master,—he is required to put on a servile behaviour,—he is forbidden the acquisition of knowledge,—he is obliged to submit to insult and contumely,—he labors without the hope of reward, and even the bread he eats and the raiment he wears, are received as a boon from the hand of his master. But supposing him to be well fed, comfortably clothed, and not exposed to much physical suffering, is this a compensation for keeping his mind in darkness, exposing him to moral degradation, and reducing him to the condition of a chattel that may be bought and sold, or manacled and transported at the will of another?

The worst feature of the system of Slavery in this country, is the domestic slave-trade, which is not less cruel, and even more demoralizing than the foreign traffic, by our laws condemned as piracy. There may not be so much physical suffering in the domestic trade, but there must be a larger amount of mental agony, when families are separated, and the dearest ties of life are rent asunder! In this case too, the injury is inflicted upon the minds that are raised above barbarism, having caught some of the rays of intelligence that are floating round them, and being probably more softened by the influences of Christianity.

It is estimated that from ten to twenty thousand slaves have been carried from Virginia, besides a very large number from Maryland and Delaware, within the last twelve months. How painful to think of the many heart-rending scenes that must have occurred,—how many wives have been separated from their husbands, how many children torn from their parents,—driven like cattle to the market,—imprisoned, manacled, and transported from their native soil, without even a pretence of crime! We have reason to believe that large numbers of them are carried to an unhealthy climate, and exposed to great hardships, which brings them to a premature grave. Are not those who sell as well as those who buy, guilty of the blood of these people? The enormity of this traffic is forcibly exposed by a passage which I shall quote from a speech of Thomas Jefferson Randolph, delivered in the Legislature of Virginia:

"It is a practice, and an increasing practice in parts of Virginia, to *rear slaves for market!* How can an honorable mind, a patriot, a lover of his country, bear to see this ancient dominion converted into one grand menagerie, where *men are to be reared* for the *market*, like oxen for the shambles? Is it better, is it not worse than the foreign Slave-Trade, that trade which enlisted the labor of the good and the wise of every creed and every clime to abolish it? The trader receives his slave, a stranger in language, aspect, and manner, from the merchant who has brought him from the interior.

"The ties of father, mother, husband, and child, have all been rent in twain; before he receives him, his soul has become callous. But here, Sir, individuals whom the master has known from infancy, whom he has seen sporting in the innocent gambols of childhood, who have been accustomed to look to him for protection, he tears from the mother's arms, and sells into a strange country, among strange people, subject to cruel task-masters. In my opinion, Sir, it is much worse."

Notwithstanding this iniquitous traffic is going on in our midst, and sapping the foundations of morality among the people—how few there are that feel the necessity, and possess the moral courage to raise a voice against it! Oppression far less grievous, when perpetrated in a foreign land, has induced the loudest expressions of sympathy. The wrongs of Greece, the sufferings of Poland, and the oppression of Ireland have called forth the indignant rebukes of our orators; and even from the Southern States contributions have been sent forth for suffering humanity in other climes; while here, under our own eyes, a trade in blood is transacted, which, for unmitigated cruelty, scarcely finds a parallel in the annals of mankind.

(To be continued.)

From the Liberator.

LETTER FROM GEORGE THOMPSON.

WATERLOO PLACE, Pall Mall, London, January 27, 1845.

My Dear Garrison:—Our friend and brother, H. C. Wright, has kindly offered to enclose in his despatches, a few lines from me to you. Perhaps he thinks that longer silence will lead you to doubt the genuineness of my many former protestations of friendship for you. I have no such opinion of you. I know I love you; and I give you credit for the same knowledge. We have known and trusted each other for twelve years, and we will not begin to doubt and disbelieve now.

As you have ever been, so are you now, in advance of those around you. While such is your position, you will be the object of abuse, and be held to be a preacher of sedition, and an enemy of your country. As often as you change your ground, other parties will change theirs; and as they proceed to occupy the position you have abandoned, they will assail you as mightily as they did when you planted your standard on the spot on which you are now encamped. Your consolation is, that you are thus effecting, by progressive steps, the advancement of the public mind. It will be so to the end. Your last measure will always be an unpopular one, unless you should yourself stand still, or worse—relapse; and when either is the case, I shall look for other strange and marvellous events.

Your health has greatly concerned us. Our prayer is, that, if compatible with the Divine will, you may be spared for long and extended usefulness, and to see the ripe fruit of your labors. I am working, I expect, as hard as yourself, though in another sphere. Ere long I shall, if my life is prolonged, shake hands with you in Boston. Of this, more hereafter. Yours ever, affectionately,

GEORGE THOMPSON.

☞ It is impossible to express the pleasure we feel at the announcement at the close of this epistle, that our beloved and eloquent friend, George Thompson, contemplates visiting his American friends, ere long. The intelligence will cause a thrill of delight to pervade thousands of hearts in all parts of the United States. His reception in New England will be of a most enthusiastic character. We trust he will make his arrangements to be with us in May, but wait for further particulars as to his intentions with great eagerness. We shall look for another letter from him by the Liverpool steamer next week. Our friend Henry C. Wright, in a recent letter, says—

"G. T. has been making a bold and successful effort in the India Board, in behalf of some of the native kings and princes of India. He has exposed, in a masterly manner, the injustice and fraud of the Board. There never was a more ungodly combination of robbers under heaven, except that formed among American slaveholders. Heaven grant that George Thompson may once more walk the streets of Boston, where the assassin's dagger was once aimed at his heart, and that his voice may again be heard there, pleading for human freedom. He would no more be mobbed there. I wish he may be there to help us raise one mighty shout of victory over American slavery."—*Ed. Lib.*

Communications.

The Compensation Question.

The following article was written in answer to the inquiry of a friend. As the subject is of public interest, it is thought expedient to ask its insertion in the Standard:

Mr. L. informs me that you are desirous of understanding my views in reference to emancipation, by pecuniary ransom, or as it is commonly termed, compensation. They may be briefly stated as follows:

1. Admitting that the slaveholder has no moral right to any pecuniary recompense from any source, still the slave has the same moral right to relieve himself from oppression, by purchasing his own freedom, that I have to save my life by surrendering my purse to a robber, or that a non-resistant opponent of our Government has to save his property from seizure, or his person from imprisonment, by paying the tax demanded of him:—and such yielding to a claim made, is not, necessarily, an acknowledgment of the justice of that claim.

2. If the slave has a right thus to shun future oppression, any friend of the slave has a right to aid him to do it; and it is a benevolent and Christian course thus to aid him, if we can do so conveniently, and if we believe that he will not otherwise obtain his liberation.

3. If I am resolved, from selfish considerations, either to aid in enslaving a man, or to give a ransom for his liberation, it is my duty, between the two, to choose the latter, which I have a right to do, instead of the former, which I have no right to do. So, the people of the North, being resolved, from selfish or other considerations, to continue the Union, and either aid in enslaving the African race, or ransom them by pecuniary means, it is their duty, between the two, to prefer the latter.

4. If I have kidnapped a boy, or in any way aided in making him a slave, or in preventing his escape from Slavery, which he might have affected had it not been for me, then it has become my imperious duty to obtain his liberation by pecuniary ransom, if I cannot otherwise accomplish it; and I am a rogue and a cheat of a high grade if, having the means, I refuse to apply them to this purpose.

5. The people of the North have been, and now are, practically, the kidnappers or enslavers of the African race in the South. Many of the slaves, and of their ancestors, were imported by Northern men, and Northern men are now enjoying the profits of the crime:—they were imported under the authority and protection of the laws of the Union, and under the guarantee of a Constitution, voluntarily adopted by the people of the North, for their own benefit; and many of the present slaves, as well as the parents of present slaves, having once escaped from servitude, have been compelled to return to it, by the laws of the Union and of the Northern States; and, doubtless, many more would have escaped were it not for the obstacles interposed by those laws, which have operated to discourage them. Hence, it is the clear and absolute duty of the Northern people to obtain the freedom of the slaves, by one means or other; and a mere cutting of themselves loose from farther participation in the wrong would be a performance of only half of their duty.

6. If I have enslaved a human being, or assisted to enslave him, and I either know, or am satisfied that I can obtain his liberation, in ten years, by moral suasion, or by ceasing from social, commercial, or political intercourse with his present masters, while I can free him at once, by a pecuniary ransom which I am able to furnish, then it is my duty at once to adopt the latter remedy. I have no right to permit him to remain longer in a bondage into which I have brought him,—and, of course, no right to adopt the remedy of no union with slaveholders, if I believe it to be a much slower one than that of ransom.

7. The laws of the human mind, and the history of the human race, show that there is no reasonable ground to expect speedy and universal emancipation, through any other means than pecuniary ransom. Gradual emancipation, it is true, might be otherwise effected; but we, the oppressors, have no right to send the present generation to their graves as slaves, under an arrangement that may liberate their posterity. I know of no instance in human history, of a large number of slaves being immediately liberated, without remuneration to their masters, in a time of peace, and by the act of the proper Government of the country in which those slaves were situated. And the Abolitionists with whom I have conversed, that reside in slaveholding States, say, that though there is a strong feeling there for the extirpation of Slavery, there are very few indeed, even of the Abolitionists themselves, that would propose to effect it by instant liberation, without any remuneration. I see no prospect of ever inducing a majority of the Northern people to favor such a scheme; and if they should favor it, still they could not, or would not effect it without the concurrence of a large portion of the South, which concurrence they can never obtain. And I cannot for a moment believe that one in ten of our northern Abolitionists, who propose the measure in that form, would do so, if they resided in the South. Their opinions would be rendered different by their different situations and associations, as we find it to be generally the case with mankind.

As to the expectation of speedily extinguishing Slavery through a dissolution of the Union, I hold it to be utterly erroneous, and based upon suppositions which are contradicted by all human experience. Such dissolution would decrease, in all probability, the means and the facilities for spreading anti-slavery sentiments at the South;—it would deprive the North of its present power to aid in emancipation, by changes in the Constitution and laws; and though somewhat more slaves might, perhaps, obtain freedom by flight than do at present, yet the experience of Russia, Turkey, Brazil, and the United States, before the adoption of the present Constitution, proves that attachment to native country, to family, and to friends, together with want of requisite enterprise and energy, will operate to prevent any great proportion of the slaves from making a successful attempt at escape.

Hence, I hold that it would be morally wrong for the North to dissolve the Union, without first attempting abolition in the Union, and offering for that purpose, a liberal share in the contribution of the pecuniary aid which is indispensable to the speedy attainment of the end.

8. It is not difficult to effect emancipation through compensation or purchase, if the Abolitionists will turn their attention that way, or at least not oppose it, and at the same time labor to introduce and spread the most rational, effective, and consistent mode of political action on the part of those whom they may, by well-directed exertions, convince that it is wrong to give political support to the continuance of the slave system.

The public lands afford a fund sufficient, if offered, at the rate of a certain number of acres for each slave of average value, to liberate all the slaves in the country. A large portion of the people of the North receive the proposition thus to appropriate those lands, with favor, the moment that it is stated to them, and perhaps a still larger proportion of those of the South. Human nature is so constituted, that all men are willing to make some sacrifices for the sake of benevolence and justice, and yet very few, if any, are willing to make all sacrifices which may be claimed. When those demanded are enormous, the mind seeks excuses, and generally finds them, for persisting in the course, at least for the present. Hence, I believe most slaveholders would be willing to take far less than the market price for their slaves, on condition of their liberation:—and the States of Maryland, Virginia, Kentucky, Missouri, &c. would be likely, from motives of justice and benevolence, as well as for reasons of self-interest, connected with their future prosperity, to embrace an offer of half the market price for slaves, arranging, themselves, the details with the individual slaveholders, and making an addition to the fund if they should think fit, through a tax on the improved value of land which would ensue upon emancipation. The greatest difficulty will be with the people of the North, to induce them to honest voting, and to some little benevolent sacrifice, or rather to a compliance with the imperious claims of justice in reference to those whom they have helped to enslave. The proper method of accomplishing the proposed measure, would be through an amendment of the national Constitution.

9. Though the preceding observations have gone on the concession that the master has no claim, in any case, to receive anything, from anybody, upon immediate emancipation by law, yet I hold that in case of such emancipation, the omission to make some equalization of the losses and gains which would ensue, would be grossly unjust. I admit, freely, that the slave has a right to his freedom at once, whether the master receives anything or not; and, of course, that the master may not rightfully insist on a ransom from the slave, nor hold him until some one else will furnish it. But, upon instant emancipation by law, compensation, in many cases, is an imperious duty—not compensation for emancipation itself, but for something which occurred before emancipation, or is connected with it.

If I capture a wild horse, on a prairie, and sell him for a hundred dollars, and afterwards, becoming convinced that man has no right to hold property in horses, I take the same horse from the stable and turn him loose where the holder can never recover him, it is then my duty to return the hundred dollars, or at least a portion of it. The same is true, for the same reason, if I have sold a man instead of a horse, and afterwards liberated him, on conviction that I have done wrong.

If I have sold slaves in Virginia, and taken a farm in exchange, and I afterwards, by my vote or otherwise, liberate those slaves, reducing their holder to poverty, while my wealth is doubled by the rise in value of my lands, then it is my duty to return the seller one-half that land, or its equivalent, so that our respective wealth will be the same as it was at the commencement of the transaction, instead of one of two who are equally guilty, being reduced to indigence, and the other greatly aggrandized, by the act of emancipation.

If I have educated my child in the belief that Slavery is right, have accustomed him or her to idleness, luxury, and expensive society, without any practical knowledge of the means of livelihood, and have bestowed on him or her a large number of slaves as the sole means of subsistence, and I afterwards aid those slaves to escape, it becomes my duty, if I have ample means, to give the late holder of the slaves some aid for subsistence, not as a compensation for the slaves, but for my having entailed upon my victim the habits of a slaveholder. The duty of society at large, which has created the habits and dispositions of slaveholders, is the same.

In case of instant emancipation by law, there will be many cases analagous to the three foregoing, and as the law must settle the rights of parties one way or the other, and human selfishness, and the bias of human judgment, will prevent many from doing justice, whenever the law will countenance and aid them in injustice, it is hence fit that the same law which prescribes emancipation, should also prescribe the greatest degree of justice between those interested, that society can be brought to adopt. It would be monstrous that the law should say to a landholding guardian of an orphan child, who had invested his ward's estate by leave of Court, in slaves sold by himself, "You shall be free to retain not only your land, with a doubled value, but also the money received from your ward, who shall be reduced to indigence through your agency, and by means which shall increase your own store." It would be monstrous to say to a wealthy landholder, who had raised slaves on his farm, and sold them to the comparatively poor and landless mechanics of the neighborhood—"You shall keep the money you received for the slaves sold, while your land shall be vastly enhanced in worth by the impoverishment of those to whom you sold them." Such a course would, in many instances, throw the losses upon the comparatively innocent, and confer the gains on the comparatively guilty.

Suppose a mercantile firm, in addition to the pursuit of honest trade, has been engaged in acts of piracy, and has acquired property in both modes, but exchanges have been made between the partners, so that at this present moment, each class of property is held in different proportions, some having more than their original share of the honestly and some of the dishonestly acquired goods. At this juncture, the majority of the concern become convinced that not only duty but also the future interest of the firm, requires the restoration of the captured property to the right owners, and they pass a vote to assist those owners to recover their goods from the individuals at present possessed of them. Can anything be plainer, in this case, than that the sacrifices and profits of the restoration should be borne and enjoyed by the members of the whole firm, in proportion to their respective shares or participation in the past business, and not that some members should bear all the losses and others reap all the gains? The case of a country, with a popular Government, where Slavery has been sanctioned by law, and where a great benefit to society at large is anticipated from its extinction by law, is analogous. The people of such country constitute a great copartnership, and the sacrifices and emoluments of the change should be shared upon some equitable principle, instead of being divided hap-hazard, according to the accidental posture of individuals at the very moment of the change.

I will now consider some of the objections made to the policy I advocate.

1. It is said that compensation for emancipation is a recognition of the right to hold property in man. I answer that it is no more so, in certain circumstances, than is the delivery of the traveller's purse to a robber, to save his life, a recognition of the right of the robber. Also, that in the proposed case, compensation is not to be given *for emancipation*, but for other reasons; and furthermore, that the agreement of a nation to contribute for the extinction of Slavery, in the mode and for the reasons proposed, is a most emphatic testimony against the right spoken of. It is a solemn declaration that the practice shall exist no more, though its abrogation cost a sacrifice, because it is inherently wrong.

2. It is alledged, that to offer a ransom is not a likely means of convincing the slaveholder of his wrong. If this were true, it would not be a sufficient reason for not freeing the slave; but I apprehend it is not true. If we go to our neighbor to convince him of his guilt and induce him to make a sacrifice for virtue, we shall be more likely to convince him if we acknowledge, what he believes, and what is really true, that if there be guilt, we also are concerned in it, and that if sacrifices should be made, we should also join in them.

3. It is asserted that the slaves have a better claim to compensation than their masters. This is doubtless true in many if not in most cases. But if we cannot procure perfect justice for them, shall we refuse to obtain a portion of their rights? Who would suffer his son to remain in Algerine captivity till death, because he could not recover wages for the time of his past servitude? Moreover, there may be cases in which the claim of the master or mistress is even greater than that of the slave. Take a mistress left an orphan with slaves as her sole property, accustomed to a life of indolence and luxury, and to society of refined tastes—the mistress, now at the age of twenty, and one of her female slaves of the same age. If both are turned adrift, without a cent, the mistress will be the greatest sufferer by the wrong which society has inflicted, in making her what she is. To the slave her previous education and habits may be a blessing—to the mistress, hers must prove a curse.

4. It is said that it will be impossible to frame a law which will distribute the losses and gains with perfect equity. True: all human works are imperfect, but that is no reason why we should choose the extreme of imperfection, instead of approaching as near as we can to perfection.

5. It is supposed that emancipation by purchase, will produce a less favorable state of society, subsequently than a different mode. This I conceive to be an error. Emancipation with no remuneration, would breed deadly feuds, and probably assassinations of those who had supported the law and profited by it, at the hands of those who had opposed it and had been sufferers by it. The former slaveholders would have little disposition to aid the elevation of the emancipated. They would be more likely to attempt to reduce them again to Slavery, as was done in St. Domingo. But remuneration would prevent all feelings of wrong, and promote a benevolent action toward the emancipated. The improvement and elevation of the liberated in the British West Indies, has been doubly rapid in comparison with that in other countries.

6. It is said that the South having been most guilty, and having most to gain, the North ought not to be asked to contribute. I answer, that the North, considering the degree of temptation, has probably been equally guilty: that the South, if it has most to gain, has also had most to suffer: that opinions would differ as to the proportions which each should contribute: that I do not propose equal contribution by the North; but that inasmuch as emancipation is our duty, we must do the best we can.

7. It is alledged that to propose a purchase of the slaves will induce the holders to set up an extravagant claim. If so, it cannot be helped: but as the slaveholders are less than one-twentieth of the population, there is very slight danger of any extravagant claim being allowed. If *debtors* sit as Judges and Jury, they will not be likely to *pay* more than is due.

Yours, very truly, T. E.

Letter from Mr. Mellen.

BOSTON, MARCH 30, 1845.

To the Editors of the Anti-Slavery Standard:

I perceive in your paper of March 27th instant, these expressions "That the first edition of the 'Madison Papers,' compiled by Wendell Phillips, is entirely exhausted, except a few copies at this office, and a new edition is about to be issued." "The 'Madison Papers,' prove beyond cavil what the Constitution was meant to be, and is. It is a most complete refutation of all the sophistry that has ever been urged on that subject."

Let me say to your readers, that while I consider that compilation, rather as an ex parte affair, and the attorney can be seen in almost every page of it; yet let them take notice even in that compilation, the care that was taken by the framers of the Constitution, not to let what the South called their slaves, be received among merchandise; that while it was a point urged by all the power and art the South could command, man was under no circumstances acknowledged as property. It will be perceived, South Carolina and Georgia were very anxious on this subject; but she could not get the members of that Convention to assent to such an idea; and consequently being called persons, and named as persons, under all circumstances, and the South being obliged to submit to their being called so; they came in as undoubtedly it was intended they should, if not immediately, very soon, to enjoy all the rights of *persons*, under the provisions of that Constitution; and if you will allow me space in your paper, I should be extremely glad to show your readers, what these provisions are, and how they intend finally to apply to the slave, if it should be found necessary to carry those provisions into execution, so that the people of our land might become free and happy.

Your publishing this, and your answer to the above request will oblige, Yours, respectfully,

G. W. F. MELLEN.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 10, 1845.

"NO UNION WITH SLAVEHOLDERS."

ELEVENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its annual meeting in this city, at the Tabernacle, on Tuesday, the sixth day of May next, commencing at 10 o'clock in the forenoon.

The meeting of the Society has never been held at a more momentous crisis. After ten years of toil and danger, the Society, at its last meeting, adopted the revolutionary motto by which it is now distinguished. One year has been sufficient to prove the wisdom of assuming its present position. It has raised a standard which it can never lower without dishonor, and which can alone lead it to victory. The events of the last year have shown, beyond a question, that a union with slaveholders is a curse to the slave, and must end in making slaves of Freemen. The alternative of Liberty or Slavery has been presented without disguise to the people, and the majority have solemnly and unhesitatingly chosen the latter. The only hope of the slave, and the only choice for Freemen is in peaceful revolution, and in the destruction of a Union which was begun in a compromise with evil, and has continued in infamy.

A large and deeply interesting meeting is expected. But this must not be left to chance. The auxiliary societies in towns and counties, should take immediate measures for the appointment of delegates, that every section of country may be fully represented. And every individual member, who can by any possibility make arrangements to be present, should be a self-appointed delegate. The counsels of the warm, and true-hearted, and the clear-headed are needed, that the interests and the necessities of the cause everywhere may be fully known, and the wisest action, and the most effective plans for the dissemination of anti-slavery truth for the coming year be proposed and carried into effect. We need especially, *associated action*, at this moment, and the friends everywhere should see to it that the gathering be a mighty one, and worthy of the hour and the cause.

The arrangements for the business meetings will be advertised in the next Standard.

EDMUND QUINCY, FRANCIS JACKSON, SYDNEY HOWARD GAY, } Committee of Arrangements.

NEW-YORK, March 10, 1845.

Progress of the Cause.

It is the sign of a just and holy cause that it is ever on the advance. Obstacles only serve as monuments to mark the onward progress of Truth. Though we cannot affirm that a good cause would not have made greater progress had it encountered no hindrances; still, we can plainly see with what native vigor it springs forward in spite of them. The history of the Anti-Slavery movement is but one continued confirmation of these positions. It has been one long conflict with foes from within and from without; and yet its march has ever been triumphantly onward. The very perils and enemies which seemed the most dangerous to its success, have but enhanced the glory of its victorious progression. From its birth it has been surrounded by enemies thirsting for its life, which it has successfully discomfited. In its cradle it strangled serpents. In its youth it encountered the blind fury of the many-headed monster, which men call the People, and Gods call the Mob. Its advancing steps were clogged by Hypocrisy and Treachery, but it triumphed over them both. It cannot be killed, for it is endowed with a portion of God's own immortality. It cannot be seriously impeded in its course, for its divine mission is the redemption of God's children from ignorance, degradation, and slavery. God is with it, and it matters little who may be against it.

Every year has proved the soundness of the philosophy of the Anti-Slavery Enterprise as it was first set on foot. Exactly in proportion as its original method has been observed has been its success. It proposed from the beginning to effect the deliverance of the American slave, only by the regeneration of the public sentiment of the country. Those who embraced it, placed themselves by the side of the slave, and demanded the restoration of his liberty, on the broad ground of Universal Right, as acknowledged in theory by the American people. They asked for no distinctions in State or in Church for themselves or their friends. They urged the political servitude and the financial evils which Slavery had brought upon the white man, only in infinite subordination to the wrongs of the black man, and as illustrative of the truth that punishment ever waits upon the track of crime. They stood up unselfish and disinterested before the world, and proclaimed the black wickedness of the American people towards their enslaved countrymen, and demanded repentance and restitution, as the simple conditions of a true prosperity. They spared neither State nor Church, where they found them crushing the hearts of one-sixth of their countrymen under the proud weight of their temporal or ecclesiastical dominations. They meddled not with Church or State, on their own merits, but insisted that they should apply their own avowed principles to the case of those in the land who needed most the protection of civil power and

a share in the other. They erected no new party, they established no new sect. The old parties and the old sects were good enough for their purpose, were they but true to their own professions. They saw that such policy was vain before, and unnecessary after the heart of the people had been changed. Those who felt that they could no longer give their countenance to civil or religious organizations which lived only by drinking the life-blood of the slave, came out from them and shook off the dust of their feet as a testimony against them. But wherever they stood they uplifted a consistent and emphatic voice of testimony against the guilt of the land.

At first all the people seemed to be plunged into a death-like lethargy. They stopped their ears and refused to hear. They resented the loud attempts of those who would fain arouse them from their stupor before it was yet too late. They gnashed upon them with their teeth, heaped every term of insult and infamy upon them, and would have exterminated them if they could. The pro-slavery spirit of the land amounted to a fanaticism, and there was scarce any prostration too abject to be made before the sovereign power. A change came over men's brows at the mention of the word "Slave;" and the evil spirit wrestled within them fearing lest they might be tormented before their time. The voice of rebuke was uttered forth from the Chair of State, from the Halls of Legislation, from the Pulpit, from the Bench, from the Drawing-rooms, and from the Exchange, against the incendiary spirit that dared to apply the truths of the Declaration of Independence and of the gospel of Jesus Christ to the case of the American slaves. Great public meetings were held in all the chief cities, and the men most eminent for their position and influence in society were selected to denounce this new fanaticism. And in pursuance of the impulse thus given, mobs undertook the summary disposition of the men who thus troubled the public peace, and threatened the integrity of the Southern trade. In public and in private, the Abolitionists and all their works were frowned upon, reviled, and slandered. It seemed as if the old spirit of freedom had indeed died out of men's hearts, and that Liberty had fled with Justice to Heaven.

But the Abolitionists went on their way notwithstanding these fulminations around their heads, and abided their time in all patientness of spirit. And in due time their incessent demands found their way into the ears of much people. They were heard at length for their very importunity and much speaking. The leaven, which had been at first scarcely appreciable in the mighty mass, began imperceptibly to leaven the lump. The fears of the slave-holders and of their Northern parasites began to be fulfilled. Their prophecies became history. Since the Abolitionists could not be crushed, their spirit and doctrine spread and prevailed, even as slaveholding Rabbis had foretold. A change came over the spirit of Executive, and Legislature, and Judiciary. A change, though as yet an imperfect one, had been wrought in the mind of the people, and a corresponding change was seen in its outward manifestation in the high places of the land. The form and pressure of the people's heart had been modified, and an answering change was seen in the shadow which it projected upon Council Chamber and Capitol. We have seen both political parties waiting to grant the demands of the Abolitionists for the protection of the defenceless, for the repeal of invidious laws, for the prevention of the spread of Slavery, for the prohibition of the powers of the free States being perverted to the purposes of the slave-hunter. We have seen one of the great parties uttering at its great mass meetings sentiments relating to Slavery, for expressing which, Abolitionists were mobbed and hunted, less than ten years since. We have seen the very men who were foremost in those scenes of violence, now exalting their sweet voices in applause of sentiments which they hated with a perfect hatred less than two lustres ago. It is not to be supposed that these men have, in all cases, or in most, seen the error of their way, or are any more faithful lovers of liberty than they were of old time; but they are the exponents, the outward and visible signs of the change that has been going on deep in the heart of the people. Their own nature is not necessarily changed, they have only yielded to the impulse of the popular breath, and now point in a more wholesome direction.

The very obstacles the cause has had to encounter, have been but signs of progress. At first it was too insignificant for the serious regard of the American churches, which the chief candidate of the Third party has written down the Bulwark of American Slavery. But in due time its growing influence could not be overlooked, and the ecclesiastical influences of the country demanded its sacrifice. And the immolation was attempted in the treacherous secessions of 1839–'40; commonly known by the name of New Organization. As the tide of Anti-Slavery feeling still rolled on, and threatened to overthrow the churches which had baptized and received slavery into their bosom, the Third party was erected as an additional safeguard against its advancing billows. Mischievous as these malign influences have been to the cause of the slave's deliverance, they are still marks not to be mistaken, of its advance. Had it not been for the necessity which the progress of the cause had created for the making of false issues, New Organization and Third Party would never have been. The testimony of a hostile witness is ever the most irrefragable. Hypocrisy would never have existed, had it not been for the existence of virtue. When the very quintessence of pro-slavery is compelled to assume an anti-slavery garb, we may be sure that the virtue which impels this homage of its antagonist, is in the ascendant.

Some Abolitionists look back with regret to the time when Anti-Slavery Societies were multiplying at the rate of one a day, and imagine that the cessation of that increase, is a sign of a retardation, if not of a halt, in the onward march of the cause. But they who watched that portion of the Anti-Slavery history curiously, know that the multiplication of those societies, was no more in themselves, a sign of progress, than are the Anti-Slavery resolutions recently passed by the most virulently pro-slavery churches. They were in too many instances, works hastily thrown up to protect the retreat of Abolitionists, weary of the conflict, from the cause to the Church and the world. And multitudes of them disappeared the moment they had answered their end. Highly as we prize the Anti-Slavery Organizations, and essential as we deem them to the success of the cause, we cannot wish to see such another harvest of societies, as then sprung up under forcing processes of Sectarianism. All of them that had any deepness of earth are still flourishing and fruitful, but the great mass withered and died away at the first fervent heat of ecclesiastical hostility. But this we know, that at the very height of this apparent prosperity, the Abolitionists in Boston could not obtain Faneuil Hall for an Anti-Slavery meeting. And when Dr. Channing and others, unconnected with the Abolitionists, had obtained it, after our refusal, for a meeting to express the sense of the citizens on the murder of Lovejoy,—not as an Abolitionist, but as a defender of the press,—it was not thought safe for Mr. Garrison to take any part in it, lest his life should be in danger. And as it was, it was scarcely brought to an end without disgraceful violence. But within five years from that time, Faneuil Hall has been thrown open to the Abolitionists whenever they have asked for it; and Mr. Garrison has presided at crowded meetings, which have made its old walls ring again with their shouts, at the voice of that Liberty, which so short a time before, had been trampled under the feet of her degenerate sons, in her very birth-place. This is a proof of a change in public sentiment which cannot be mistaken. Such are to be seen on every hand. They prove that the course of the reform has been such as was predicted for it from the beginning.

An Abolitionist, who understands the philosophy of the Anti-Slavery Reform, does not look for its triumph in the multitude of those who will place themselves by his side. The number of committed Abolitionists will not probably be much greater at the end than it is now. Even to the day of the abolition of Slavery, they must make up their minds to be a small and hated body. To be successful, they must be *uncompromising*; and to be uncompromising, is to be *hated*. Their strength is in proportion to their fidelity, and not to their numbers. It is of small moment how few the forlorn hope may be, so that they carry forward the standard far towards the enemy. The ranks behind them may look upon them as rash and reckless, and hate them for showing them so plainly what they themselves ought to do, but nevertheless, they will press on with greater speed, and make greater advances than if they had no such example before their eyes. It is the business of Abolitionists to uplift and bear onward the stainless banner of a true and faithful testimony, and in exact proportion to their fidelity and truthfulness, will be the advances made by the world behind them. For the proofs of their success, they will not look solely at the number of those who array themselves by their side, but at those who have felt their influence, and are, though perhaps unconsciously, pressing forward to do their work. Their voice is to be as that of one crying in the wilderness, calling upon men to repent and flee from the wrath to come. They are to be the conscience of a guilty people, leaving them no place until they purchase it by righteousness and justice. And if they are but faithful to their mission, their voice will be at last hard and obeyed,—slowly and imperfectly at first, but still at last effectually. They have the open hostility of avowed enemies, the treacherous animosity of secret foes, the anxious doubts and uncertain fears of timid friends to encounter and overcome. But their triumph will be great and certain in proportion as their eye is single, their perceptions clear, their heart firm, and their action resolute.—Q.

Foreign Interference.

The Governor of Florida has discovered that Massachusetts, and the Committee of the British and Foreign Anti-Slavery Society, are engaged in a plot for the subversion of our Christian and Republican Institutions, which calls for the prompt action of the Federal Government. The discovery of this foul machination for "treason, strategy, and spoils," was providentially discovered in a letter found upon the person of Jonathan Walker. The following is the letter:

27 *New Broad street, London,*
October 9, 1844.

Dear Sir: The painful circumstances in which you have been placed by your human and Christian attempt to deliver some of your fellow-men from the sufferings and degradation of Slavery are not, as you perceive by the accompanying resolution, unknown to the Abolitionists in Great Britain. They truly sympathize with you in your affliction; and they trust that the efforts which are to be made for your deliverance from the power of evil men and evil laws, will be succeeded by the divine blessing.

Your faith and patience may be greatly tried, but I trust you will be divinely sustained through the conflict, and that you have a large share in the prayers, as well as in the sympathies and assistance of your friends.

Trusting that you will meet with becoming fortitude your approaching trial, and, that whatever may be its issue, you may find the "Joy of the Lord to be your strength,"

I am, dear Sir, yours very truly, ith great respect and esteem,

JOHN SCOBLE, Sec.

To Capt. JONATHAN WALKER.

The United States Marshal, as in duty bound as an officer of the Government that has nothing to do with Slavery, but everything to do with the peace of the country, forwards this letter to Governor Branch, of Florida, and the Governor sends it, with the following message, to the Senate and House of Representatives:

"From their perusal, you will see that the "British and Foreign Anti-Slavery Society for the abolition of Slavery, and the Slave-Trade, throughout the world, has been clandestinely co-operating with the authorities of Massachusetts, in fiendish machinations against our domestic institutions. Under such circumstances, farther forbearance on our part, not only ceases to be a virtue, but would be, in effect, an abandonment of our vital interests.

I therefore recommend the subject to your dispassionate investigation, with a decided opinion on my own part, that the time has arrived when Florida has a right—nay, would be false to herself, were she not to demand from the Federal Government a prompt enforcement of the Federal Constitution.

I have the honor to be,
Your obedient servant,
JOHN BRANCH.

It is impossible to foretell what may be the upshot of this matter. There is hardly a doubt but Florida, imitating the haughty and uncompromising spirit of Massachusetts, will—pass a Resolution.

Baltimore Methodist Conference.

The Baltimore Sun has been furnished "by authority" with brief statements from the notes of the Secretaries, of the action of the late Conference, on various subjects which came before it. It will be observed that "universal harmony and good feeling prevailed," which means nothing more nor less than that the South, as usual in Church and State, had it all her own way, and whatever there was of anti-slavery feeling was kept quietly subdued. The Methodist Episcopal Church is going into the quiet on the subject of Slavery. The statements from the Sun are as follows:

All the cases in which any of the ministers were involved in connection with Slavery, were satisfactorily disposed of; so that now the Conference is more perfectly free from Slavery than for many years previous.

The vote on the recommendation of the General Conference, so to change the sixth restrictive rule, as to allow a division of the Church Funds, in case a divison of the Church should take place, stood—for the recommendation, 41; against it, 150. So the Conference did not concur.

Universal harmony and good feeling prevailed from the commencement to the close of the Conference, and all the discussions were conducted in a manner doing great credit to the character of the Christian ministry.

The subject of the division of the Church was not directly entertained. The Conference is nearly unanimously opposed to it. No delegates were appointed to the Louisville Convention. There is not the least probability that the Conference will go South, in case a division should take place.

Bishop Soule addressed the Conference, defining his position, and assigning his reasons for inviting Bishop Andrew to assist him in his work.

The vote recommending the call of a Special General Conference in May, 1846, stood 184 for, 8 against.

A New Proposition.

A late London paper contains a proposition, which is given in a city print, and which has novelty at least, to recommend it. The writer takes it for granted that war must inevitably ensue between this country and Great Britain, before a final settlement can be made of the questions now in dispute between them. Of course a war must bring with it great waste of treasure, and the spilling of much blood in the wasting. It is, therefore, suggested that the expense of fitting out hostile forces be spared, and the war carried on after the following fashion:

"For the English Government to undertake to level Liverpool with the ground, on condition that the United States Government destroy New-York! for England to bombard Bristol! and America to burn down Baltimore!—and so on with all the cities on the seaboard, until sufficient mutual injury has been effected, *after* which the two Governments could settle the matters in dispute by negotiation and treaty!"

This certainly presents a very common-sense view of the matter, and strips war of its tinsel disguises. The object might be to destroy the cities only, and not the inhabitants, only giving them notice enough to escape with their lives, but not with their treasure. One great evil would be that it would create a new set of office-holders, who might quarrel among themselves for the spoils. But that must be borne with. Who will get up a petition?

British West Indies.

They are wilfully blind who still doubt the success of Emancipation in the British West India Islands. Of its success I mean in a pecuniary point of view. If, however, it were not successful, this would be no argument against it, as the success of any act of justice is not to be weighed by dollars and cents. The only question that need be asked or answered, is, is Slavery abolished? If it is, then of course the experiment is a successful one, for it is right to abolish Slavery, and right is success always. But many persons who do not believe in obeying God's laws, unless it pays well, and indeed do not believe God ever meant they should be obeyed, except to make money, have doubted the success, and therefore the rightfulness of British Emancipation. They point triumphantly to the exports of sugar and other staples, to show that Slavery is better than Freedom. If there had not been a shipload of produce of any sort sent from the Islands since '38, it is nevertheless true that Freedom is better than Slavery, and that the act of Emancipation is the noblest, and most successful that the English people ever did. But it is well to meet cavillers with their own weapons. The Exports have decreased, because there has been less labor expended to produce the great staples of the Island, and this again is because women and children are no longer laborers under the whip, on the sugar and other plantations, and the men choose to work for themselves, rather than their masters. The following paragraph from a late English paper, is as true of the other Islands as of Antigua.

ANTIGUA—LABOR AND PRODUCE.—We believe that it may be asserted with truth, that not more than one-third of those who, during slavery, were employed in the field-labor of estates, are now continuously occupied in that work; or it may be more correct to say, that not more than one-third of the amount of the manual labor, which was formerly dedicated to the growth and manufacture of our staples, is so engaged now. We have been told so by persons competent to judge, and from our own observations we are convinced of it. A great number have withdrawn from sugar cultivation altogether; the boys and girls who used to form the weeding and grass gangs of an estate, are no longer there; many work only occasionally as jobbers, when their own independent settlements do not require their presence, others confine their labor to three or four days in the week, and very few give six days.

The Liberia Herald.

A file of this paper reached me by the last arrival from Africa. There is nothing new of any importance. The editor of the Herald announces that the paper must be discontinued for want of support. As it is the only one published there, I believe, this does not speak very well for the prosperity of the colony, or for the interest in the cause of Colonizationists at home. Indeed they seem chiefly anxious to get all the emancipated slaves who are willing to go, out of the way here, caring little what becomes of them when they are once landed in Africa. The Herald complains bitterly of neglect. Hear him:

To America we have looked for support—especially to the American Colonization Society, who allured us on to the enterprise with lofty assurances of patronage. But alas! poor Yorick. Judge Wilkinson, who was then (1839) in power, ordered the society to be put down for one hundred and five copies, said he had ordered all the agents of the society to act as agents for the Herald, and entertained no doubt that a large subscription list would soon be made out. He sent also at the same time the address of seventy-four additional subscribers, to whom he requested the paper to be sent. These subscribers, he said, had paid their subscription to the society, and that the society would account to us. That they paid the society we are not allowed to doubt, but to whom the society paid it we cannot say. Indeed, we wish we could, for we would certainly be inclined to say—have the kindness to give us our money Mr.——. We have honestly earned it, and our family need it, and it is not fair in you to keep it from them. Perhaps it is forgotten. But this is a hard supposition, as we have written letter upon letter to jog their memory. The Governor was directed to pay for the one hundred and five copies, and accordingly Governor Buchanan paid for one year. After his death, we called on Governor Roberts and stated the case. He hesitated, but at length agreed to pay for one year, on the condition that we give him a written indemnity against loss, should the society refuse to allow the claim. Our exchequer being rather low at the time, we accepted the hard terms, and thus obtained another year's pay. Since then the account has remained *in statu quo*. We have repeatedly urged the Secretary with line upon line, line upon line, but have not succeeded except in one instance to break his ominous silence. Then he assured us we were exerting a powerful influence for good—doing wonderfully in the way of elevating our race, and intimated that an occasional thought was entertained of doing something with our account. We hope we shall never be insensible to praise, but so much compliment to a hungry man is like cambric ruffles on a crocus shirt.

Perhaps the editor is not thought worthy of a better fate. He speaks in rather a rough way of the land of his birth, and although drawing somewhat upon his imagination for the condition of our Republic, his strictures can hardly be acceptable to the ears of American Colonizationists. Here is another extract:

SIGNS OF THE TIMES.—The American people are at this time in a state of fearful commotion. Party spirit there has attained a pitch never before known in the annals of human passion. Mr. Clay it seems is defeated, and we suppose the friends of the spoliation of Mexico, and of the heaven born system of Slavery are triumphant. The friends of free trade, the anti-tariffites, are also chuckling. The religious bodies are all up in arms, and in their conclaves bristling at each other with a hostility that would not be creditable in the mere political gathering. Mobs reign, houses are rifled, churches burned, and citizen engaged in deadly conflict with citizen. Meantime, but few, if any, pause to inquire whence this confusion, why all our fair hopes brought so early to the verge of destruction. National sins will by a just God, be visited with national punishment. The blood of the murdered slave and murdered Indian cries to God for vengeance, and the rage of party spirit and the fury of passions may be the instrument in the avenging hand of God.

Liberia is represented as being the very El Dorado of the colored man—a "Paradise regained." The editor of the Herald hardly seems to find it so, however. In another number of his paper he says:

VERY BUSY THIS MONTH.—Rice is uncommonly scarce. Our readers we know will excuse the want of editorial under these circumstances. For who can write when he is hungry?

Neither is hunger the only "ill that flesh is heir to" there. A correspondent of the African Repository says, "My own health is remarkably good at present—*only* two chills within the last two months. I still have *occasional ephemerial fevers*, which generally go off kindly when not fed too much." It is certainly very strange that our colored friends have any prejudices against this colony.

An Address from Mr. Adams.

The National Intelligencer publishes the following address from Mr. Adams to his constituents, with "a speech intended to have been made in Committee of the whole House on the state of the Union," on the bill to which it refers, if the bill had come before the House during the late session of Congress.

To the inhabitants of the Eighth Congressional District of Massachusetts, my immediate constituents.

FELLOW-CITIZENS:—At the first session of the late Congress, on the 10th of April, 1844, the Committee on Foreign Affairs of the House of Representatives of the United States reported to the House a bill "to *indemnify* the *owners* of the Spanish schooner Amistad." With this bill the Chairman of the Committee presented a report, and, *by direction of the Committee*, moved that ten thousand copies of it should be printed by order of the House. He repeated this motion a second and a third time, when Mr. Giddings, of Ohio, commented upon it for one hour; after which it was heard of no more. But the *bill* appropriating seventy thousand dollars of your and the people's money, professedly to the *owners* of the Amistad, but really to two Cuban slave-traders, who never owned one dollar in that vessel—this bill was referred to the Committee of the Whole on the state of the Union, and there slumbered the sleep of death. It was never taken up for consideration in that Committee, but from the 10th of April, 1844, to the end of the first session, and through the whole of the second session of the 28th Congress, it polluted with its presence the weekly calender of public business in the form of House bill No. 328.

If it had been taken up in Committee of the Whole, I was prepared to meet it, by addressing the Committee with the substance of the argument which I now address to you.

The Committee on Foreign Affairs, appointed by a Speaker of the slave representation, consisting of five members of the same representation, and four, including the Chairman, members from the free States. On that, as on all the important Committees, the slave-privileged *minority* of the nation, formed the *majority* of the Committee. The Chairman, a member from the free, and once famed anti-slavery State of Pennsylvania, was the person who, for three successive sessions of Congress, had defeated the resolution rescinding the gag-rule, by voting for and against it, and who still voted against it at last when it was carried by a majority of twenty-eight, in his despite. The Committee was, therefore, with regard to all the slave-infected questions, six tray on the slavery side; though on the Committee there is one member from Kentucky who had always opposed the gag-rule, and invariably voted for rescinding it.

Whether he assented to report the bill, I know not. That he assented to the report I cannot believe; nor, indeed, that any one member of the Committee, except its author, assented to it, knowing the substitution of the year 1840 for 1839 on its first page. The whole argument of the report, the vituperation of all the judges who tried and decided the case; the indecent averment that their decisions were *unlawful*; the shadow of a pretence for the appropriation of seventy thousand dollars, all hinge upon that falsification of *fact*. I should have called upon each member of the Committee to declare whether, in assenting to that report and bill, and to the direction of the Chairman of the Committee to move in the House for the printing of ten thousand copies of that report, he was aware of that falsification of fact? And I hope that every member of the Committee who shall see this paper will feel himself called upon to answer that question before the public now.

JOHN QUINCY ADAMS.

The taking of Naboth's Vineyard; or a History of the Texas Conspiracy.

This is the title of a pamphlet lately issued by David Lee Child. It is replete with the historical facts, and strong arguments, which the author's full knowledge, and strong interest, and long attention to the subject, would necessarily lead us to look for in his work. Mr. Child's voice was one of the very first to warn the people, that this national iniquity would be eventually consummated. He has done all that one man could, to prevent it, and though the present work comes late, it is a valuable addition to Anti-Slavery history, and the history of this Government. A few copies are for sale at this office.

EMIGRATION.—The Natchez Courier says: "Mark Izod, Esq. who lives about fifteen miles west of Natchez, in Louisiana, on the road travelled by all emigrants to Texas who cross the Mississippi river at Natchez, states that for the last two and a half months, four wagons a day have passed his house on an average. Much of this emigration is induced by the prospect of Annexation, and is mostly from this State. It adds greatly to the value of Mississippi lands."

Where are Mr. Leavitt's wagons? Is that magnificent project of his of peopling Texas from the North, and of which he is very fearful somebody else will get the credit, to go into operation soon or not? There is some anxiety abroad to know if Liberty Party is really going to Texas.

ARREST ON SUSPICION OF BEING ENGAGED IN THE FOREIGN SLAVE-TRADE.—The Wilmington (Del.) Gazette says, that "Capt. Gray, of that city, was arrested on Friday last upon the charge of being engaged in the Slave-Trade, on the coast of Africa, a few months since, while commander of the brig Agnes. The charges were preferred by the Hon. Henry A. Wise, he having cause to suspect the brig when on the coast of Brazil."

The Liberator proposes that petitions be sent to Congress to repeal the law, making it a capital offence to be engaged in the Foreign Trade, or else that those engaged in the Domestic Trade, or in slaveholding, be put on the same footing. The devil must grow fat with laughing to see Henry A. Wise prefer charges against this Capt. Gray for a crime of which he himself boasts, and of which had he not been guilty, he would probably never have been minister to Brazil.

C. M. CLAY.—The Ohio Statesman copies the following paragraph from the Kentucky Review:

"We learn that a negro woman of C. M. Clay's was committed to jail in Lexington, under a charge of having poisoned the youngest child of the above-named gentleman. Timely medical aid has placed the child, as we are informed, in a state of convalescence. We wonder if this will not in some degree allay Mr. Clay's great *sympathy* for the negroes."

Is not this a second edition of an old story?

INTOLERANCE.—A gentleman in New Bedford, who refused to take an oath or affirm, from conscientious scruples, in a case in the Police Court in that city, has been committed to jail for ten days, for refusing to comply with the laws. So much for liberty of conscience in Massachusetts. He did not refuse to give evidence, but expressed a willingness to testify if he might do it without an oath or affirmation.

ANNEXATION.—The New Orleans Tropic, of the 25th ultimo, has the following paragraphs:

"We understand that Hon. Archibald Yell, of Arkansas, reached this city last Saturday night, direct from Washington, charged with important despatches for Major Donelson our Chargé d'Affaires to Texas. Major D. is now in this city, and is, we presume, already in possession of the despatches of which Mr. Yell was the bearer.

"We are not in the secret of the powers that be, but we fancy that Mr. Yell brings out the conclusions to which President Polk has come in regard to Annexation, and which are possibly very different in character from those which John Tyler so hastily committed to paper and hurried off by his nephew. The President that is, may have a notion that 'some things can be done as well as others,' and that in appointing Commissioners to settle the terms of Annexation by treaty, he will consult his own reputation, as well as the interests and honor of the nation."

EMANCIPATION.—A slave of Senator Johnson, of Louisiana was "spirited away" by the Abolitionists of Cincinnati, on the arrival of the honorable gentleman at that place. The slave, when he became a freeman, had the impudence to write his former master, thanking him and his wife for the kind manner in which they had always treated him; but understanding that he was a freeman by being brought into Ohio, he preferred Freedom to Slavery, and availed himself of the fact. When a man steals himself at the South, the papers call it "*self-abduction.*"

ABBY KELLEY MOBBED.—She was pelted with rotten eggs at Harrisburg, Pa. a few days since. I have heard no particulars. Doubtless the wretched scoundrels who committed this outrage, take refuge for their brutality under that professed respect for woman, which forbids her to appear in public—that is, if she can do any good.

ANOTHER PRISONER.—A Dr. Isaac Dean, a free negro, was tried in St. Louis on the 26th ultimo, on a charge of assisting a slave to escape. The jury could not agree, and he was remanded to jail to await a new trial.

THE SLAVE-TRADE.—The British and Foreign Anti-Slavery Society have petitioned Parliament that armed force may no longer be, and for the extinction of the foreign Slave-Trade. The petitioners urge that the evil has been aggravated by the use of force to abolish it

RHODE ISLAND ELECTION.—The Dorr party have succeeded in electing their Governor, and have gained on the whole ticket nearly two thousand.

Rev. JOY H. FAIRCHILD, whose trial took place in Boston last week, has been acquitted of the charges brought against him.

THE COMPENSATION QUESTION.—A reply to the article on this subject in to-day's paper, is crowded out by the foreign intelligence. It will appear next week, though the question is not one of great importance.

☞ Mr. Mellen is informed, in answer to his question, that the columns of the Standard are of course open to him to show, if he can, that "persons held to service," are not slaves.

ANTI-ANNEXATION.—The citizens of Ashtabula county, Ohio,—Mr. Gidding's district,—were to hold a mass meeting on Thursday last, to consider what should be done in case of Annexation. What can be done but dissolve the Union?

PRESCOTT THE HISTORIAN.—On the 1st of February, Mr. Prescott was elected a corresponding member of the Institute of France, under the division of the Academy of Moral and Political Science, and in the section of General History. No other native of New England has ever been thus honored except Franklin.

NEW-YORK CHARTER ELECTION.—This has resulted in favor of the Democrats, by an overwhelming majority. The Nativists are utterly routed, not having, it is supposed, carried a single Ward. The Whigs polled about 8000 votes, and the Democratic candidate is chosen by a majority of from 6 to 7000.

Mr. COLEMAN, inventor of the Pianoforte Attachment, died at Saratoga, on Sunday evening.

The Rev. Dr. Milnor died very suddenly, in this city, on Tuesday evening. He was in his 71st year.

GENERAL INTELLIGENCE.

Foreign.

Late from England.

By the arrival of the packet-ship, Queen of the West, Liverpool dates to the 7th ultimo, are received; and by way of Havre dates from London to the 6th.

Parliamentary.—In the House of Commons on the 5th, the order of the day for going into committee on the income tax bill, Captain Osborne moved an amendment, that the bill be taken up that day three months,—that is, rejected. The amendment was lost by a majority of 73, in a thin House. A motion to limit the continuance of the tax to two years instead of three, was lost by a majority of 52. The bill went through committee and was to be brought up on the 7th. Sir Robert Peel refused to pledge himself that the operation of the bill should cease at the end of three years.

Sir Robert Peel has announced that Government will bring forward a measure to remove the civil disabilities of the Jews.

A bill is before the House of Commons, making provision for garden allotments to the poor, from common lands. Sir James Graham intimated that the Government was not favorable to the principle of the bill.

On the 5th, Mr. Thornely inquired whether Louisiana sugar was to be admitted at the same rate of duty as sugars from China, Java, Manilla, and other places, the produce of free labor?

Sir R. Peel said Louisiana was one of those countries where sugar was produced from slave labor, but it so happened that three reciprocity treaties existed with this country on the subject, which stipulated that their sugars should be received in this country at the same rate of duty as the sugar of the most favored foreign nations.

Mr. Thornely heard this with great satisfaction. He begged simply to state that the produce of sugar in Louisiana was such as would give great profit on its exportation to this country, and that there was every reason to believe the new trade would be carried on to a very considerable extent.

The Globe, of the 6th, remarks, that this throws fresh and strong light on what Lord John Russell termed, with such perfect justice, the "impracticable and illusory distinction" attempted between the produce of free and slave labor.

SWITZERLAND.

It is believed that the General of the Jesuits at Rome, has resolved to suppress the Jesuits' college in Switzerland, in order to prevent the civil war which is menaced by the continuance of the Jesuits in that country.

The Diet of Switzerland has declared itself in permanent session, with a view to be able to repress all disorderly movements in the country. At Fribourg, the Jesuits had published a book entitled Radicalism in 1844-5, which served only to augment the irritation of parties. The town was filled with troops of the Landsturm, who were constantly arriving, and left after having been passed in review.

During the session of the Diet on the 27th of February, Balle Ville declared against the authority of the Diet, under the federal compact, to expel the Jesuits, maintaining that the matter was a subject of Cantonal sovereignty. The same view was held by Appenzel-Interior. On the contrary, Appenzel-Exterior and Belle-Champagne, pronounced in favor of the expulsion of the Jesuits.

From the New Orleans Picayune, 29th ultimo.

Texas and Mexico.

By the arrival of the steam packet, New-York, we have Texas news up to the 25th ultimo, the day on which she left Galveston. The news is important mainly on account of its being the first news received from Texas since the intelligence of the passage of the Annexation resolutions reached our friends across the Sabine. As yet we have only heard of the manner in which the information was received by the people of Galveston and Houston. The glad tidings of the certain consummation of the act by the American Government, reached the former city on the 18th instant, by the New-York. Immediately upon the fact being known, the vessels in the harbor displayed the Star Spangled Banner and Lone Star, in unison from their masts; one hundred guns were fired in honor of the event, and an illumination of the city was agreed upon with great unanimity. A public meeting was convened, at which General Memucan Hunt presided. A preamble and resolutions, expressive of the joy of the people at the prospect of becoming once more citizens of the United States, were drawn up and passed without dissent from any person present. The meeting was of the largest and most enthusiastic description.

A committee was appointed to address the inhabitants of Texas upon the great event, and everything indicated a unanimity and fervor of popular sentiment in favor of Annexation, which we had scarcely anticipated from the rumors that have reached us of late from that country.

We learn from the Houston Star that, when the news of the passage of the Annexation resolutions reached that city, it was hailed with a burst of enthusiasm by the citizens that has never been exceeded. The news of the victorious battle of San Jacinto scarcely excited such general and enthusiastic rejoicing. The sound of the drum, and other musical instruments, the roar of cannon, the loud shouts of the multitude, resounding long after midnight, indicated the ardent longing of the people to return once more under the glorious Ægis of the American Union.

Amid the sounds of joy, there were heard the mutterings of discontent—not so loud, but sufficiently distinct to lead us to infer that there will be considerable opposition to the measure. We do not, however, apprehend the defeat of Annexation from the other side of the Sabine.

In respect to the disposition of President Jones upon the question, it is thought a favorable indication that he should have appointed the Hon. David S. Kaufman, an ardent friend of Annexation, as Chargé d'Affaires to the United States. The Houston Telegraph, in speaking to this point, says:

"We find that an impression is gaining ground that President Jones is opposed to Annexation, and the Washington Register is regarded as uttering his sentiments upon this subject. We, however, have reason to believe that the articles in the Register, are published entirely independent of him, and without his assent or dissent, as he troubles himself very little about the affairs of either of the editors at Washington. We have information on which we can rely, that he is a warm friend of Annexation, and disposed to make any honorable sacrifice to obtain it."

The news of the abolition of duties upon cotton imported into England, will take away the main prop of the anti-Annexationists, as it was the hope of obtaining an advantage over the United States in this particular, that furnished the staple argument of the opposition.

Aside from the matter of Annexation, we find little that is interesting to our readers in our Texas files. The citizens of Milan and Montgomery counties have evinced a spirit of insubordination, in the way of resisting the tax collector.

President Jones has vetoed the act of Congress, reducing the duties on imported goods.

The Galveston News, says that Gen. Arista has sent despatches to the Texan Government by the way of Corpus Christi. The purport of these despatches is said to be an invitation to the Texan Government, to join the Mexican General, in an expedition against the Camanche Indians, that have become the pest of the Rio Grande settlements.

The Galveston Civilian says, the revenue cutter, Alert, Capt. Sympton, arrived on Monday from Corpus Christi. We learn that the party of Indians, of whose passage down the country we have before had intelligence, are encamped within fifteen or twenty miles of Corpus Christi, and are pronounced to be a body of Camanches, men, women, and children, and numbering in all perhaps, two thousand, or two thousand five hundred. Capt. Hays, with his company, was at the branch when the cutter sailed, the whole force there numbering about one hundred and seventy men. Monday last was the day set to go out to give the Indians battle. Should our people receive no material reinforcement, a hard fight may be expected, as there are probably some four hundred warriors among the Indians, while the squaws and young ones are not backward in lending a hand in an emergency.

The Texans were armed with Colt's repeaters, and were expected to give a good account of themselves.

Corn was selling in Houston on the 12th instant, at $1 per bushel.

Just before the New-York left Galveston, a British man-of-war entered that port, bearing despatches to Capt. Elliott, British Envoy, from his Government. It was said that this vessel had a vast amount of money on board, and that the despatches contained instructions to Capt. Elliott, to offer to guarantee the national independence of Texas, provided the Annexation resolutions are rejected. It was further reported that the French Government had offered the same guarantee on the same conditions. Private advices assure us that when these propositions were made known in Galveston, the people snapped their fingers, saying, "the foreigners were too late."

Capt. Elliot set out for the capital immediately after receiving his despatches—M. Saligny, the French Chargé, was already there.

Obituary.

"Come! to the bridal chamber death!
Come to the mother when she feels,
For the first time her first born's breath.
Come! when the blessed seals
Which close the pestilence are broke,
And crowded cities wail its stroke.
* * *
And thou art terrible!
* * *
But to the Christian"

William P. Johnson, the subject of this notice, died on Monday, March 10th, in the 43d year of his age.

The hand of a friend could not pen a tribute of respect to one more worthy than was Mr. Johnson; and his direst foe (if such he had) could not bring a railing accusation against him.

Born a slave, he could feel for the slave as one bound in the same unhallowed bondage. He was truly the slave's friend; his heart, hand, and house, were always open to the weary fugitive, and many now enjoying freedom and happiness are indebted to him for those blessings.

His Christian character was unimpeachable. His heart knew no evil; his head was void of art. In him, temperance, as well as the cause of freedom found an advocate as remarkable for his devotion as for his quaint and energetic efforts.

His few faults were more than counterbalanced by his many virtues: honesty of purpose, and a childlike simplicity, were his characteristic traits, and those who knew him well, were satisfied that his eccentric manner was but the outpouring of a heart which knew no guile.

He has crossed the threshold which divides time and eternity. Death to him had no terrors. He did not meet the monarch of the grave with the calculation of a philosopher, nor the daring of a hero, but with the *faith* of a Christian.

He was poor in this world's wealth, but unmeasurably rich in the treasures of religion; he was simple as regards earthly wisdom, but wise in that knowledge which passeth human understanding; he was weak of body, but of that spirit which enabled him to battle with the temptations which beset the Christian's path, he possessed more than a giant's strength; he was called covetous, but to forward any good work, he distributed his hard earnings with a liberal hand; he placed no confidence in the efficacy of works, but his faith in the promises of the gospel was unbounded. AMO.

NEW-YORK, March, 1845.

NOTICES.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your diligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings, shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Lydia Gillingham, *Sarah Douglass,*
Gertrude K. Burleigh, *Sarah Lewis,*
Elizabeth J. Neall, *Margaret Jones,*
Olive Bacon, *Emily A. Winslow,*
Susan Grew, *Margaret Griscom,*
Hannah L. Stickney, *Teresa K. Hallowell,*
Mary T. Stickney.

QUARTERLY MEETING OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The quarterly meeting of the Boston Female Anti-Slavery Society will be held on Wednesday, April 16th, at the house of the President, No. 4, High Street

Poetry.

AMPHION.

BY ALFRED TENNYSON.

My father left a park to me,
But it is wild and barren,
A garden too, with scarce a tree
And waster than a warren:
Yet say the neighbors when they call,
It is not bad but good land,
And in it is the germ of all
That grows within the woodland.

O had I lived when song was great
In days of old Amphion,
And ta'en my fiddle to the gate,
Nor cared for seed nor scion!
And had I lived when song was great,
And legs of trees were limber,
And ja'en my fiddle to the gate,
And fiddled in the timber!

'Tis said he had a youthful tongue,
Such happy intonation,
Wherever he sat down and sung
He left a small plantation;
Wherever in a lonely grove
He set up his forlorn pipes,
The gouty oak began to move,
And flounder into hornpipes.

The mountain stirr'd its bushy crown,
And, as tradition teaches,
Young ashes pirouetted down
Coquetting with young beeches;
And briony-vine and ivy-wreath
Ran forward to his rhyming,
And from the valleys underneath
Came little copses climbing.

The birch-tree swang her fragrant hair,
The bramble cast her berry,
The gin within the juniper
Began to make him merry.
The poplars, in long order due,
With cypress promenaded,
The shock-head willows two and two
By rivers gallopaded.

Came wet-shod alder from the wave,
Came yews, a dismal coterie;
Each pluck'd his one foot from the grave,
Poussetting with a sloe-tree:
Old elms came breaking from the vine,
The vine stream'd out to follow,
And, sweating rosin, plump'd the pine
From many a cloudy hollow.

And was n't it a sight to see,
When, ere his song was ended,
Like some great landslip, tree by tree,
The country-side descended;
And shepherds from the mountain-eaves
Look'd down, half-pleased, half-frightened,
As dash'd about the drunken leaves
The random sunshine lighten'd!

Oh, nature first was fresh to men,
And wanton without measure;
So youthful and so flexile then,
You moved her at your pleasure.
Twang out, my fiddle! shake the twigs!
And make her dance attendance;
Blow, flute, and stir the stiff-set sprigs,
And scirrhous roots and tendons.

'Tis vain! in such a brassy age
I could not move a thistle;
The very sparrows in the hedge
Scarce answer to my whistle;
Or at the most, when three-parts-sick
With strumming and with scraping,
A jackass heehaws from the rick,
The passive oxen gaping.

But what is that I hear? a sound
Like sleepy counsel pleading:
O Lord!—'tis in my neighbor's ground,
The modern Muses reading.
They read Botanic Treatises,
And Works on Gardening thro' there,
And methods of transplanting trees,
To look as if they grew there.

The wither'd Misses! how they prose
O'er books of travell'd seamen,
And show you slips of all that grows
From England to Van Diemen.
They read in arbors clipp'd and cut,
And alleys, faded places,
By squares of tropic summer shut
And warm'd in crystal cases.

But these, though fed with careful dirt,
Are neither green nor sappy;
Half-conscious of the garden-squirt,
The poor things look unhappy.
Better to me the meanest weed
That blows upon its mountain,
The vilest herb that runs to seed
Beside its native fountain.

And I must work thro' months of toil,
And years of cultivation,
Upon my proper patch of soil
To grow my own plantation.
I'll take the showers as they fall,
I will not vex my bosom,
Enough if at the end of all
A little garden blossom.

TO KEEP A TRUE LENT.

A great many curious customs have come down with the Lenten fast. We should require (says the True Sun) many columns to elucidate them all. But we cannot forbear quoting the famous lines of Robert Herrick, a poet and clergyman whose fortunes were dashed in pieces by the fall of his patron, Charles I. In his Noble Numbers, or pious pieces, we find the following:

Is this a fast, to keep
The larder leane,
And cleane,
From fat of veales and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an houre,
Or rage'd to go,
Or show
A downcast look and soure?

No; 'tis a fast, to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise *thy life*.

To show a heart grief-rent,
To starve thy sin,
Not bin;
And that's to keep thy Lent.

Miscellany.

From the Broadway Journal.

A COMMISSION OF LUNACY.

BY HARRY FRANCO.

I was once called to decide upon the case of a person who was thought by his friends to be insane. He had been sent to a mad-house, and in one of his lucid intervals had demanded a trial of the county judge, and a trial was granted. A jury of six men, of whom I was one, were to decide upon his case. He was a healthy looking gentleman, with nothing unusual in his appearance excepting a restlessness of his eyes, which might not have been observed had he not been accused of insanity. The proofs of his madness were very clear, but he showed so much coolness and clear thinking in his cross-questioning of witnesses, that I felt some hesitation in pronouncing him unsound of mind. His case was a very sad one, and he melted the hearts of all who heard him when he appealed to the jury.

"I deny that I am insane, gentlemen," he said, when the Judge gave him leave to speak, "but that is a matter of course. No man ever thought himself insane; neither can any man ever think himself so; for, having no standard of soundness but what exists in his own mind, he cannot be unsound to himself, though he may be manifestly so in the mind of another. But who shall determine what is madness and what is not? Be careful, gentlemen, how you pronounce me mad, lest to-morrow I be called to pronounce you so. The proofs that have been offered to you of my madness are to me proofs of entire soundness of mind. I would be mad were I anything different from what I have been represented. They have brought three physicians, who all say that I am mad. Yet I will compel you to admit that the madness is in them and not in me. I was sick, very sick, sick at heart, for you must know that I had lost my Bessy and my little boy, my little boy." Here the unfortunate hesitated and seemed to lose himself entirely. "I said that I was sick, but it was Bessy. But it must have been me. Yes, I was sick, very sick, sick at heart, for my little boy and Bessy. Bessy again. Yes, Bessy had been sick but now it was I. I was sick, and they brought me a physician. He felt my pulse, he looked upon me with his cold gray eyes, and then reached me a tumbler half full of a nauseous liquid, which he said would quiet me, and do me good. But all the while I was quieter than a rock, and colder, and harder. I thought that he needed the stuff more than myself, so I caught his head between my knees, and though he struggled hard, yet I poured it down his throat, gentlemen, and he was glad enough to escape. Then they brought another to me, who gave me a little globule of sugar, a pin's head was a cannon ball beside it, and told me that it would cure my fever. Do you blame me for thrusting the madman out of my chamber? Then they brought me another, who would give me no medicine at all, but ordered them to swathe me in wet sheets. Him, too, I drove from my presence, the lunatic. Yet these are the men who come here to swear to my insanity. Ah, gentlemen, I am not mad, but I wonder that I am not. The combined powers have taken away my Bessy and my little boy, and I shall never, never, never see them more. Never."

It was a perfectly clear case of lunacy, and a pitiable one. But when we retired to the jury-room, one of the jurors would not agree with the other five. He stretched himself upon a bench, threw a handkerchief over his head, and requested us to wake him when we had come over to his way of thinking. For myself, I was not disposed to be bullied out of my opinion, so I too lay down upon a bench, determined not to yield an inch of my right to think for myself, and in a few minutes fell fast asleep; but I had better have kept awake, for the moment that my eyelids fell, I had to perform the part of a juror again.

It was the same ill-lighted room, the same dull Judge who slept through half the trial, the same clownish spectators, the same everything, except the defendant, who yet seemed to be the same person in a different habit.

He was a good looking youth, indeed, I have never seen a finer; his dark chesnut hair and sandy beard were equal to a patent of nobility, for they proclaimed his Saxon blood, and proved him of a race that came upon the earth to conquer it. His eyes were gray and his complexion fair. But, poor man! he was out of his mind. His father was a merchant, and he wept while he gave evidence to his son's insanity. He, the son, would wear his beard, and this was the proof of his madness. In spite of the jeers, the sneers, and the laughter of the world, he would let his beard grow as nature intended. Poor fellow! We all pitied him. So intelligent, so gentle in his manners, so happily circumstanced, and yet mad! He had the hardihood to declare, in open court, that he saw no reason why he should deprive his face of the covering which God had put upon it.

"No reason," cried his mother. "O, my son, does not your father shave, your uncle, your brother, all the world shave but yourself? No reason for shaving? O! my son!"

"True," replied the unfortunate youth, as he stroked his beard with ineffable content, "true, but they are all mad or they would not. I need my beard to protect my face and throat from the wet and cold. It helps to hide the sharp angles of my jaws, it makes me more comely, adds to my strength, and keeps me in health. Do I not look more like a man than my father, with his smooth, pale face, who has nothing but his clothes to distinguish him from a woman? Look at him, he has scraped all the hair off his chin, and placed another man's hair on his head. Beautiful consistency. To shave his chin and put false hair on his head! What a mad outrage upon nature. Hair is not always necessary to the head for it often falls off as we grow old, but it never drops from the chin. I appeal to this honorable court—"

"Silence!" cried the honorable court, who at that moment woke up.

"Justice never sleeps, excepting on the bench," observed the youth, in a low voice.

"Go on," said the honorable court, whose business, when out of court, was horse dealing, which fitted him in an eminent degree for the responsibilities of his office.

"I appeal to this honorable court," continued the insane youth, "I appeal to you, gentlemen of the jury, and I would, if I were permitted, appeal to these fair ladies (there were several old gossips in the room) to say whether I am not more sane than my father."

"I can't allow such audacious remarks as those in this place," said the honorable court, rising and wiping its honorable face with a dingy handkerchief. "This thing mus'n't proceed no further. I don't know, gentlemen of the jury, as I have ever been more seriously affected in my life, than I have been by this melancholy trial."

"Probably not," said the maniac.

"The court will allow no interruption from no one," said the honorable court, fixing its dreadfully stern eyes on the madman, and stretching out its stumpy fore-finger in a threatening manner. "My heart has been melted by the scene we have witnessed."

"A very little heat will melt ice," said the mad youth.

"My feelings is too much for me to proceed," continued the honorable court, "I resign the case into your hands, gentlemen of the jury, only remarking that the young man is mad, and so you must give in your 'verdick.'"

The poor youth was immediately put into a straitjacket and dragged away, yet he still seemed to stand at the bar, but his appearance was changed. He wore a broad-brimmed hat made of oaten straw, a linen blouse which reached below his knees, and a shirt of snowy whiteness open at the throat, so that his manly neck was fully exposed. His complexion was brown, his eye clear and bright, his laughing mouth displayed teeth of a pearly lustre, and he appeared to receive great pleasure in snuffing the fragrance of a bunch of field flowers which he held in his hand. I thought, as I looked at him, that I had never seen a youth who bore so many marks of unequivocal soundness of mind and body. But he was mad, notwithstanding all. His own father was the first witness examined. Poor old man! he could hardly articulate the words which a sense of duty to his child compelled him to utter.

"Nothing but a hope that judicious medical treatment may restore my son to his senses, could induce me to this dreadful alternative," said the old man after he had been sworn. "My poor son has been afflicted with his disorder for two years. We have tried all gentle means to cure him, but he grows worse and worse. The proofs of his madness are so glaring that he cannot be kept from the mad-house. He is now in his twenty-fifth year; he has had a good education, the best that money could procure; he has made the tour of Europe; he has had all the advantages which my extensive business connections could give him, and yet, gentlemen, regardless of my wishes, and his own welfare, he has married a poor young woman, and gone to bury his splendid accomplishments on a farm. Is it not dreadful, gentlemen, to witness such a sacrifice? I offered him a share in my business, I proposed to establish him in a splendid distillery, but such was the poor creature's derangement of intellect that even this brilliant offer could not draw him from the obscurity of the country. Look at his dress, gentlemen; if the court please, is not that prima facie evidence of his insanity?"

The court thought it was, but would not give a decided opinion without first looking into somebody's reports.

"Look at him, gentlemen, would anybody believe that he was the son of a rich merchant? That disgraceful blouse, like a common laborer's. That coarse straw hat! O, gentlemen, pardon a father's weakness! I can say no more."

The mother of the insane man appeared next, but her distress was too great to admit of her giving her evidence in a straight forward manner.

She believed her son to be crazy. Had first suspected it on his return from Paris, on account of his plain clothes; he had left off coffee and tea, and drank nothing but cold water; he talked strangely about the country; quite unlike her other children, who were fond of style, and lived respectably; insanity not peculiar to the family; was not influenced by her husband; had seen her son laugh with the coachman; had opposed his marriage; thought it a decided proof of insanity to marry out of one's own circle; had been the first to propose sending her son to the insane retreat.

After the witnesses delivered their testimony, the court told the maniac that he might address the jury.

"I have nothing to say in regard to the testimony," said the youth "but that it is all true. I prefer the sweets of a country life to the bitter toils of business. I have a wife whom I love; she brought me no fortune, it is true, but she helps me daily to earn one. I have a little farm which yields more than I need; I have good health, a quiet conscience, and two lovely children whose minds and bodies I am striving to rear in conformity with the dictates of nature. For these I prefer a moderate fortune in the country to an immoderate one in the city. Besides I look upon the judgment pronounced upon Adam in the light of a command, and I was never happy until the sweat of my own brow seasoned my daily food."

The jury pronounced him mad without leaving their seats.

"A righteous werdick!" said the honorable court.

He was led from the court-room, and yet he still stood there, such are the inconsistencies of dreams.

He was now dressed in rusty clothes; his countenance was subdued by thought; he was unhappy but not uneasy: his eyes were cast down, his lips were more closely pressed together, and the vigorous look of youth was changed for a gravity of demeanor that sat upon him well, though it seemed too grave for his years. There was literally a cloud of witnesses to his insanity. He had been heard to pity a condemned felon; he had said irreverend things of the law; he had spoken against the clergy; he had abused physic; he had given his money to vagabonds; he laughed at the fashions; he had cried at a wedding; he was opposed to war; he had been struck without returning the blow; he had pitied a slaveholder; he had——. But the jury would hear no more. They pronounced him mad with one voice. All Bedlam seemed now broken loose. No sooner was one maniac pronounced upon than another occupied the stand. The obscure little court-room began to look like the ante-room of the revolutionary tribunal. To expedite business a whole lot of maniacs were put up together and judged in a lump.

One was a young girl of eighteen who had married her father's poor clerk whom she loved, when she might have married her father's rich partner whose money her friends loved; a Wall-street broker who had refused usury on a note; a grocer who had recommended a customer not to buy his sugar because he could buy cheaper elsewhere; a man who corrected a post-office error when his letter had been undercharged; a political orator who had refused an office because he did not think himself entitled to one; a lawyer who refused to advocate the cause of a rogue on the pretence of conscientious scruples; a critic who doubted his own infallibility; a lieutenant of marines who gave up his commission and earned his bread by his own labor; an editor of a newspaper who had never called names; an English traveller without national prejudices; a midshipman who never damned the service; an artist who painted from nature; an author who was satisfied with a review of his book; a young lady who was offended at being told that she was pretty; a poet who considered himself inferior to Shakspeare. These were all pronounced mad. But the noise of their removal woke me, and finding that the other jurors had gone over to the one who was for rendering a verdict of not insane, I too, instructed by my dream, concluded to coincide with them, lest I should establish a precedent by which I might at some future day be pronounced mad myself.

From the Literary Gazette.

THE NEW ARCTIC EXPEDITION.

So long ago as September, 1843, it was stated that another expedition to the Arctic circle was contemplated, the command of which would be offered to Sir James Ross; various circumstances arose to delay the execution of this design, and to modify the appointment of those to whose charge it should be entrusted. At length, however, the return of Sir John Franklin from his Government of Van Diemen's Land, has given it a new impulse, and the sailing of the expedition, under his command, has been finally determined. After communications from the First Lord of the Admiralty, (the Earl of Haddington,) Sir John Franklin has undertaken this onerous enterprise; and, with the experienced and able Captain Crozier, (who is daily expected from the continent,) as his second, will forthwith prepare for the service. Both the Erebus and Terror returned from their arduous southern voyage in as perfect condition as when they started from Chatham. Their strength and capability of resistance have indeed been well tried; and thus, for skill in their commanders, and the requisite qualities in themselves, we have every reason to augur hopefully of the results. These vessels have been towed up to Woolwich, where there is to be a small steam-power attached to each ship, so as to help them, by means of the screw, to push their way through the ice. Sir J. Franklin has, we learn, visited them this week, in company with his gallant companion and friend, Sir James Ross, whose advice must be so valuable on such an occasion, even to the most experienced of polar-sea navigators, and given directions for commencing their equipment. The expedition is expected to sail about the first week in May, and ought on no account to be later. The ships being in first-rate order, will not require the least repair. The only alteration necessary will be for the purpose of applying the small steam-power and screw-propeller to assist them in light winds or calms, which greatly prevail among the ice of Baffin's Bay. This can soon be done. The officers, we believe, are not yet, but will of course be immediately appointed. The intended route is through Barrow Straits, between Cape Walker and Banke's Land, and thence to the continent of America to the westward of Wallaston Land. They will be able to take two years' provisions; though the steam apparatus and coals will not admit of their taking three years' complete, as on former Arctic voyages. Heaven prosper them, and enable them to complete a geographical survey, honorable to the character of the greatest naval nation that ever existed on the face of the earth!

From the London Literary Gazette.

SYDNEY SMITH.

The Rev. SYDNEY SMITH departed this life last Saturday night, February 22d, between 11 and 12 o'clock, after a long illness, which had ultimately left little or no hope of a recovery. Memoirs of him have appeared in every journal, and, awaiting a circumstantial biography, which is sure to be published, of so remarkable a man, we shall very shortly recapitulate the leading points of his life. He was born at Woodford, Essex, in 1768, though of Devonshire parentage, and educated at Winchester School and New College, Oxford, where he took honors, and afterwards enjoyed a fellowship. Intending to reside for some time at Weimar, with a pupil entrusted to his charge, the project was defeated by the war in Germany, and Mr. Smith went to reside in Edinburgh, where he remained for five years, officiating as an Episcopal minister there. He became the associate of the youths, many of whom have since been so highly distinguished, who founded the *Edinburgh Review*, the idea of which proceeded from his suggestion. He was its first editor, and throughout his whole career a regular contributor; and his papers have been selected and published in a separate form. In 1803 he settled in London, became a very popular preacher, and also a lecturer on Belles Lettres at the Royal Institution in Albemarle street. He obtained church-preferment, and married Miss Pybus, daughter of the banker of that name. In 1806, when the Roman Catholic discussion raged with intense heat, he published his famous "Letters of Peter Plymley," which had considerable effect on the contest, and continue to be read as fine specimens of gladiatorial English, combining powerful argument with exuberant fancy and humor. All his writings, indeed, partake of this mixed character; and those of his later period in particular, are more than before highly seasoned with pointed wit and jocularity, helping out and giving poignancy to his reasoning. In social life, as in his publications, he overflowed with a humor worthy of Rabelais. There was no preparing nor getting-up in him; the happiest of epigrams illustrations, repartees, and jests, were natural and spontaneous; and he was as delightful over a cup of tea, with two or three relatives or friends, as in the most brilliant meetings of the sayers of good things. It would require no small volume to contain the thousands of pertinent and laughable facetiæ which have fallen from his lips, and pen in epistolary correspondence. It was not many days before his death that he wrote to a friend, "I am so tired of slops that I earnestly wish they would allow me a butterfly roasted whole for a solid change." No disease could extinguish the flash of that dancing *ignis-fatuus* spirit, with which it often happened that there was not a word but a jest, and every jest but a word. In politics, Mr. Smith was ever a staunch Whig; though on Lord John Russell's measure of church reform, which touched Deans and Chapters, he turned fiercely on his party's leader, and let loose upon him all his thunder and all his ridicule. On the Pennsylvania repudiation he also wrote with similar bitterness and irresistible mockery;—both trenched upon pocket.

Mr. Smith was a canon-residentiary of St. Paul's, and held the living of Combe Florey in Somersetshire, where he enjoyed, during the season, the *otium cum dignitate* and quiet pleasures of a sweet country life.

In him one of the most shining lights of our age has gone out. So agreeable a man in society, so incomparable in conversational powers, so redolent of the finest wit and revelling in inexhaustible drollery, we shall not meet again; and though it could never be said, as in the *Merry Wives of Windsor*, "I hear the parson is no jester," yet in all his private relations of life, and in his religious duties, there is not a syllable to be alledged derogatory to the memory of Sydney Smith. He was wise as well as merry, high principled as well as playful, and humane and just, and exemplary throughout every aspect of his long and active life.

From the New-York Mirror.

NEW DISCOVERIES AT ANCIENT NINEVEH.

To the accounts which we gave in our paper of the 16th, of the excavations undertaken at Nineveh, under the direction of Messrs. Botta and Eugene Flandin, we have now to add some particulars which we have received from M. EUGENE FLANDIN, lately returned from Constantinople.

The locality of the excavations is in a village called Khersobad. A small hill has been examined, the surface of which is about three hundred metres. A hundred and fifty men, employed by the French Government, have been busily at work upon the excavations. Their labors have brought to light fifteen hundred metres of sculpture and cuneform inscriptions in a perfect state of preservation. Inscriptions and bas-reliefs extend almost entirely along the walls.

The subjects of these bas-reliefs are infinitely varied: here, Kings, followed by eunuchs and guards, surrounded by warriors, walking under the shade of a parasol, or, mounted on a war-chariot, fighting; there, religious societies presided over by symbolical divinities: further on, hunts, feasts, or battles, and storming of towns. All these subjects are sculptured in relief upon a kind of transparent marble, with singular skill, ingenuity, and life.

These astonishing sculptures, uniting both simplicity and grandeur, cover, with their noble and varied figures, fifteen vast halls and four outside fronts. What must these palaces have been of which there are such magnificent ruins? "Arrived on the working ground," writes M. Eugene Flandin, "I saw at once, (thanks to the care of M.——, the Consul,) the colossal gate, which brought me into the interior of these ancient and vast abodes. Here, thought I, have lived and reigned the powerful kings of Assyria; their feet have trodden this ground, for I can still trace the *prints of their sandals!* From this spot were issued orders that gave to nations peace or war; and all these grandeurs were forgotten, to be restored to the world's knowledge by me and my fellow-laborer. Pardon the enthusiasm which the sight, the study, the opening to light of these grand monuments, have produced on a traveller and artist."

We can easily imagine this enthusiasm, and admire the ardor and expression of it. "Forty days," says the prophet, "and Nineveh shall be destroyed." A few months more, and Nineveh, refound by French enterprise, shall be reproduced by the skillful pencil of the young painter; for he brings with him more than two hundred drawings, plans, cuts, and details of the architecture. These drawings will ornament the work upon the excavations of Nineveh, which is impatiently waited for by the learned in the arts. Such enterprises bring honor to a country and its Government.

TO THE GOVERNMENT OF THE UNITED STATES.

GENTLEMEN: Upon you have fallen, through the free choice of the people, the most responsible duties that have ever been entrusted to men. Your respective offices have been given to you in a manner which cannot fail to be most gratifying to your feelings.

The time and circumstances under which you succeed to these new powers are singularly adapted to enable you, during the present presidency, to attain more solid, permanent, advantages for these States, and for the world, than any previous government could effect, in any country, under the circumstances in which all governments have been hitherto compelled to act.

Your new position, at this most auspicious period, is more to be desired by enlightened, good men, than any in the power of man to create.

The fairest field to enable you to effect the greatest good for your fellow-men, is opened to your view, unobstructed by party, class, or sect, if you possess the requisite moral courage, steadily to pursue the only direct path to individual and national prosperity and happiness. Under these circumstances much will be expected from you by the most superior individuals out of all parties, creeds, and classes, whose minds have been expanded beyond ordinary geographical localities, and who desire to see man improved in his general condition, rationally occupied, and happy.

Your country possesses the most ample means, under experienced guidance, now speedily to effect these objects for its entire population, and to enable it to take the lead in forming governments, by adopting nature's laws, to become rational, and thereby secure the permanent prosperity, real virtue and happiness of all of every age and sex through life.

Under a rational government, general and particular measures will be adopted to apply the concentrated accumulated powers of society to bear most advantageously upon every individual from birth through life; and thus, through the action of superior circumstances, secure a superior character and progressive prosperity from the birth to the death of each individual.

In a government based on sound principles, there will not be one individual allowed to grow up in ignorance, or otherwise than well formed, physically and mentally, in disposition, habits, manners, spirit, and conduct, be well occupied through life by the due exercise of *all* his faculties to the point of temperance, and thus secure the continual growing prosperity of all individuals and of the public.

Under an irrational government, (and hitherto there has been none other,) the mass of individuals come into existence to be opposed from birth, through life, by the accumulated capital, skill, knowledge, and experience of the world, and they are thus unnecessarily oppressed and made to be useless, miserable beings, feeling degraded, and that they are unjustly treated by society. Under a rationally constituted government, the reverse of this conduct will be adopted.

Well-arranged, far-seeing, scientific arrangements will be carried into execution, making it easy of practice, to direct the concentrated capital, skill, knowledge, and experience hitherto accumulated by society, to bear most beneficially upon every child that shall be born within its dominions, and thus increasing the advantages of human existence many thousand times beyond its present miserable condition: and *all* may and must be made to partake of these extraordinary advantages, for otherwise they never can be obtained.

Arrangements to effect these results will insure, and none others can, "equal rights to all."

Equal rights to all is no more than simple justice to all; and the population of the world is fast growing into a condition to form its governments upon this principle.

In theory this principle is secured already for the Constitution of these States.

The people, for their general benefit, are about to ask you, now, without further delay, to apply this most just principle to practice; and no power can long prevent them from attaining their object; nor is it the real interest of any one to obstruct its progress to full purity in execution.

"Equal rights to all," if the terms have a rational meaning, are equal rights at birth and through life.

There are no "equal rights" when one shall be born, without individual merit, to inherit large accumulated riches, while another, without individual demerit, shall be born to experience all the ills and crimes of poverty.

There can be no "equal rights" when one, without individual merit, shall be carefully and expensively educated from birth, while another, without individual demerit, shall be uncared for and uneducated through life.

There can be no "equal rights," where one without individual merit shall be placed from birth through life within superior circumstances, while another, without individual demerit, shall be placed from birth within the most deteriorating circumstances of man's creation.

"Equal rights" consist in *equal education and condition through life according to age.*

These rights may be secured for the population of these States during the present administration. You have the means direct before you without obstruction, except from timid imaginations, afraid to investigate great and all important truths, and to look steadily into futurity, to accomplish these results.

It may be stated as a truth which should now never be lost sight of for one hour by those who have the chief influence among men, *that no government, with the scientific power now at the control of society for creating wealth, manufacturing individual and national character, and substituting superior for inferior circumstances, will hereafter be considered to be well administered, unless it shall make substantial and permanent arrangements to prevent one individual within its territory being so neglected as not to have his character well formed from birth, and to be surrounded with superior rational circumstances.* Knowing that the means now exist in this Union, to secure these results for the whole population, I thus address you, that the public may learn what can be done for their benefit, and that it may be prepared cordially to second your efforts to secure these advantages.

To-morrow I leave Washington for the northern populous cities, to assist with many others, to arouse their attention to the magnificence of the means possessed by the people of this Union, to secure the permanent prosperity and happiness of themselves and children through unnumbered years, having no doubt of your cordial aid and hearty co-operation.

I thus take my leave of you for the present, hoping to return to your city again before the year terminates, and wishing you full and entire success in the arduous duties of your office, if you intend to effect the great change in principle and practice which the progress of scientific power and of general knowledge renders necessary to save the mass from poverty, crime, degradation, and wretchedness.

Your friend,
ROBERT OWEN.

WASHINGTON CITY, President's Square.
March 13, 1845.

OUTRAGE BY A BOOK-BINDER.

The following is the conclusion of a late trial in London—a book-binder the plaintiff:

Defendant. After detaining my property for more than two months, it was returned, as he said, bound. I examined the external work; it was fair enough. I opened my precious volume, [raises his voice,] ye gods! what do I behold? No margin; not the slightest vestige of a margin! Worse still, the print itself had been cut away.

Plaintiff. 'Tis false.

Defendant. False, is it? I am delighted you say so. Here are my proofs. [Holds up the book to the Commissioner.] You shall judge; you shall see the state of my precious collection. It is enough to make one mad; I shall have revenge. [Opens a volume.] I read at page 30, the leading political article, "The nation is unfortunately governed at this critical period by an ass! [laughter;] by an ass! the remainder of the word, "embly," being cut off. In page 203, under the theatrical articles, "The voice of Mademoiselle Grisi increases in volume daily; she sings like a Cat! [roars of laughter,] "alini" being cruelly lopped off. Two more quotations and I have done. "Dubourg, the restaurateur, of the Haymarket, is renowned for his pot!" [laughter,] pot! "pottage." In a critique on new works I read, page 401, "Mrs. Gore, the gifted authoress of the prize comedy, has just brought to light a little pam!" [more laughter;] the remainder is wanting. The writer meant no doubt to announce to a delighted public an interesting "pamphlet." I believe my case is clear; I need not say more to the Court. You now understand why I refuse to pay. As to claim for injury to my property, I waive it; I'm generous. I repeat, I waive it. [Roars of laughter.]

The bookbinder left the Court amid much merriment, and the artist, bowing to the Commissioner, subsequently retired in an enviable state of mental exultation and triumph.—*Punch.*

ELEGANT HABITS OF BEES.

Did any one ever sufficiently admire—did he, indeed, ever notice—the *entire elegance* of the habits and pursuits of the bees? their extraction of nothing but the quintessence of the flowers; their preference of those that have the finest and least adulterated odor; their avoidance of everything squalid (so unlike flies); their eager ejection or exclusion of it from the hive, as in the instance of the carcasses of intruders, which, if they cannot drag away, they cover up and entomb; their love of clean, quiet, and delicate neighborhoods—thymy places with brooks; their singularly clean management of so liquid and adhesive a thing as honey, from which they issue forth to their work as if they had nothing to do with it; their combination with honey-making of the elegant manufacture of wax, of which they make their apartments, and which is used by mankind for none but patrician or other choice purposes; their orderly policy; their delight in sunshine; their attention to one another; their apparent indifference of anything purely regarding themselves, apart from the common good. In the morning, the bee is honey; in the evening, the waxen taper; in the summer noon, a voice in the garden, or in the windows; in the winter, and at all other times, a meeter of us in books. She talks Greek to us in Sophocles and Theocritus; Virgil's very best Latin in his Georgics; we have just heard her in Italian; and besides all her charming associations with the poets in general, one of the Elizabethan men has made a whole play out of her, a play in which the whole *dramatis personæ* are bees!

[*Ainsworth's Magazine.*

SINGULAR ANECDOTE OF A CAT.

During a hard snow storm last winter, a kitten, with a broken leg, hopped into the door of a gentleman's house in Brooklyn, and began a piteous mewing. He ordered one of the servants to throw the kitten into the street, when his daughter, a lovely child, of eight years, caught it in her arms, and earnestly begged to be allowed to keep it and nurse it. The father refused, but the child begged so earnestly that he at last allowed her to keep it.

The child nursed her pet until it got well, and the cat, unlike the majority of its species, returned all the fondness of its gentle nurse.

A few weeks since the little girl took sick and was confined to her bed, and it was almost impossible to keep the cat away from her. As the child grew sicker, the cat grew more troublesome, by mewing and constantly jumping upon the bed where she lay. It was impossible to drive her out of the room, until at last, the child being near her end, the cat stretched herself out near the bed and appeared to be dying; it was taken into an adjoining room and put upon a rug. "Take care of my poor kitten," said the little girl, as she saw them take it away.

In a few hours the child died, and when they went into the adjoining room, the cat lay dead upon the rug.—*Broadway Journal.*

A DISCOVERY.—The Cincinnati Chronicle says that a gentleman of this State was in Yucatan at the same time with Mr. Stevens, and brought back some pieces of the ruins of Uxmal. The stone of the building was veneered with something apparently stone, in small pieces, on which were figures of flowers and other things. Mr. Hull, a stone cutter, of Blairsville, in examining them, discovered they were a composition. He then found out the way of making the composition, and that it is of high value in the arts. It is impervious to water, and a protection against fire. Galvanism is employed in the process of manufacture.—*Mirror.*

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Tooleshorough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi. 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, an water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles. Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street.
November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

LOCAL AGENTS FOR THE STANDARD.

CYRUS M. BURLEIGH, Plainfield, Ct.
CHARL